EIPHNIKON:

OR A

Peaceable conſideration of CHRIST's Peaceful KINGDOM on EARTH to come, Rev. 20. 4. Rev. 5. 10.

To be added to the ΠΡΟΔΡΟΜΟΣ or *Fore-runner*.

WHEREIN

The Proof and Confirmation, that ſuch a Kingdom ſhal be, is abundantly eſtabliſhed, upon a ſeven-fold foundation; more particularly ſet down in the next enſuing leaf.

Whereunto is added an Appendix concerning the firſt Reſurrection ſpoken of, *Rev.* 20. 4, 5, 6. compared with, *Rev.* 11. 18. manifeſting it to be of the bodily Reſurrection of the Juſt to begin not long after the glorious appearance of Chriſt, and his ſaid Kingdom.

Breifly and plainly ſet down for the benefit of all faithful Chriſtians.

Ezek. 37. 24, 25. *And* David *my ſervant ſhall be King over them, and they ſhall all have one ſhepherd, they ſhall alſo walk in my judgments and obſerve my ſtatutes, and do them. And they ſhall dwell in the land that I have given unto* Jacob *my ſervant, wherein your Fathers have dwelt, and they ſhall dwell therein, even they and their children, and their childrens children for ever, and my ſervant* David *ſhall be their Prince for ever.*

Dan. 7. 21, 22. *I beheld, and the ſame horn made war with the Saints, and prevailed againſt them, Until the Ancient of days came, and judgment was given to the Saints of the moſt High, and time came that the Saints poſſeſſed the kingdom*

2 Theſſ. 2. 8. *And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming.*

Among the *διαπλάσεις* or forms of Doctrine in the Council of *Nice* by *Gelaſ. Cyzicen.* Hiſtory thereof, this is recorded.

Προσηκόντως κατὰ τὰ ἱερὰ γράμματα φανησόμενος ἡμῖν ἡ ἐπιφανεία καὶ βασιλεία τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ παραλήψονται τότε κατὰ φύσιν [a]Δανιὴλ τὴν βασιλείαν ἅγιοι τοῦ ὑψίστου.

Th t is, We expect according to the holy Scriptures the manifeſting unto us the appearing, and Kingdom of the great God, and our Saviour Jeſus Chriſt; and then *the Saints of the moſt High* (as *Daniel* ſaith) *ſhall take the Kingdom.*

Anſwerably hereunto our Received *Nicene* Creed; *From thence he ſhall come at the end of the world to judge the quick and the dead,* as it is *Rev.* 11. 18. and then follows [*Whoſe Kingdom ſhall have none end*] as before explained.

Hoc Omega ſuis MUNUS & Alpha inſit.

Printed in the Year, 1665.

THE CONTENTS.

THE Proof and Confirmation, That such a Kingdom of Christ shall be, is established in the sequel of this Treatise, upon the sevenfold foundation ensuing.

First, From a frame of Christian Doctrine, containing the general consideration of Christs three great Offices of Mediatorship, as the great Prophet, Priest, and King of his Church, in seventeen Theses; with six inferences drawn from them. page 3, to 8.

Secondly, By a visional representation of Old and New Testament Doctrine, suitable thereunto, from the fourth and fifth Chapters of the Book of Revelations, setting forth God the Fathers glory as Creator, and the Lambs as Redeemer, whence are also other seven inferences deduced to confirm Christs Kingdom to come on earth. p. 9, to 35.

Thirdly, By divers evidences and expressions in those four Apostles writings, to whom Christ in a special manner manifested his Kingly glory, viz. to Peter, James, and John, at his transfiguration, and Revelation to John, and to St. Paul, at his conversion, from whose writings six several senses of Christs comings are observable since his coming in the flesh. p. 41 to 56

Fourthly, From the eminent Chronologers of the holy Ghost; who writ of Satans three Babels; namely, Moses of the Tower of Babel, Daniel of the Monarchy of Babylon, and St. John of the mystical Babylon; all which come to their utter confusions at the said setting up of Christs Kingdom on earth. p. 57, to 71

Fifthly, From the other Prophets of all times, with the Psalms in the Old Testament, and all sorts of Gospellers in the New, Chap. 6, 7, 8.

Sixthly, By other *Arguments drawn from the Lords prayer, and the three usual received Creeds*, or *Articles of Confessions of Faith.* p. 90, to 95.

Seventhly, *From the most ancient Orthodox Fathers of the most pure primitive times*, *who owned this truth in its unstainted purity.* p. 96.

All which, with many other useful particulars to be observed, occasionally set down in reference to Christs personal reign with his raised Saints, *will more fully appear*; *First*, *by the contents of each Chapter premised*, *and then by the Chapters themselves*, *in order unto which*, *for brevities sake*, *I refer the Christian Reader.*

In the Appendix, *the bodily resurrection of the Saints*, *is first explained from the distinct consideration of those two parallel Texts of sacred Scripture*, Rev. 11. 18. and 20. 4, 5, 6. *confirmed from sundry Texts of Old and New Testament*, *and many weighty considerations tendered*, *to manifest that first resurrection there spoken of*, *to intend the bodily resurrection of the Saints at that very time whereunto that Revelation of Jesus Christ for his Churches benefit hath particular reference*; *Further shewing that the Antient Doctors and Fathers of the primitive times of the Gospel were of that judgement.*

A TABLE OF CHRONOLOGIE.

BEcauſe the help of ſome Chronologie is very needful, to the underſtanding of myſtical Propheſies in the holy Scriptures; eſpecially, for ſuch as this ſmall treatiſe is intended for; and to that end they may neither be troubled or diſcouraged, with too large, or too many, or curious notions, or varieties of mens opinions, concerning the order of times; I ſhall here labour to ſet down ſuch a generall ſcantling, for the uſe of ordinary capacities, that by the help hereof, together with what is all along ſet down (ofttimes) in the following Treatiſe, they may in ſome ſort have pointed out to them the times, the things they therein read of have particular reference unto: And this we ſhall indeavour to ſet down;

Firſt, More generally, *until the beginning of the four Monarchies, ſet forth* Dan. 2. *and* Dan. 7.

1. *By the great Image,* Chap. 2.

2. *By the four Beaſts,* Chap. 7.

Again ſecondly, To conſider particularly the times following them.

1. *Then more generally, In the firſt place conſider what* Moſes *compendiouſly ſets down before the generall Deluge, for the ſpace of* 1656. *years of the old world, as ordinarily it is computed.*

2. *From* Noahs *flood to the promiſe made to* Abraham, *about the year of the world,* Anno 2030. *is* 374. *years.* Exod. 12. 4.

3. *From the promiſe to* Abraham *to the* Iſraelites *departure out of* Egypt, 2460. *is* 430. *years.*

4. *The beginning of the* Aſſyrian *kingdom by* Nimrod, *about* 1788. *which continued to the* Chaldean *Monarchy by* Nebuchadnezzar, *about* 1700. *years.*

5. *Take notice, the Temple of* Solomon *was begun about the* 3000. *year of the world, as learned Dr.* Uſher *computes it, from whence to the Captivity of* Babylon, *he reckons likewiſe* 395. *years, being in the year* 3395. *And may not the Antitype of* Solomon, *and*

his

his Temple be glorious at the end of 3000. years more?

6. I shall here adde a genral computation of Bucholcerus, for the apt concinnity thereof, reaching first to the Captivity of Babylon, and through all following times.

1. Israel (saith he) divided the land of Canaan in the 50. Jubilee from the Creation, which was 2500. years, that is, 50. times 50.

2. Again (saith he) when the Jews returned from Babylon, after 70. years Captivity, it was the 70. Jubilee, which was 3500. years, that is, 20. times 50. or 10. hundreds.

Again, concerning the New Testament times, saith he as aptly again in breif; the seventh Seal, and the seventh Trumpet of that seventh Seal, and the seventh Vial falling under that seventh Trumpet, brings us to the seventh Millenary or great Sabbatisme of the Saints with Christ, in the thousand years, as it is called Heb. 4. 9.

Again secondly, more particularly, when Nebuchadnezzar had obtained the Monarchy of Babylon, then in a dream it presented to him the Image of four Mettals, setting forth the four Kingdoms or Monarchies, whereof he was the first, the head of gold, Dan. 2. after Daniel Chap. 7. hath a Vision of four Beasts, signifying the same Kingdoms succeeding each other: But the Babylonian Monarchy of gold about 70. years after, ended in the death of Belshazzar, and Cyrus his taking of Babylon; when began the Persian Monarchy of the silver Armes and Breast, about the 3390th. year of the world, according to Helvicus, which continued 230. years, to the year 3620. Whereupon begun the Grecian Monarchy, upon the speedy conquest of Alexander the Great, which held according to the said Author 280. years, reaching to the year of the world 3900 when began the Roman, of the Iron Legs, with Feet and Toes of Iron and Clay, [which last denoted the state thereof in the Popes time] which Roman Empire began about 47. years before Christs birth, who was born, saith the same Author, the 3947. year of the world.

But thirdly, From Christs Nativity the account is more certain:

1. The Dragons casting down, when Constantine the Great set up the Christian Religion, in the room of Heathenish Idolatry, in the Roman Empire, about the year of Christ 312. or 320. as some conceive; and from thence to the beginning of the date of the Beast, whilest the Barbarous Nations broke in peices the Western Empire, about 80. years or more; when soon after the beginning of the fourth Century, it is conceived the twofold Beasts 42. months, Rev. 13. began together with the 10. Crowned Horns at one hour, Rev. 17. both in the Western Empire. But in the East, about the 600. year of Christ, the Saracens pushed at the

Vide Excid. Anti-christ.

the Roman Empire in the East (as was foretold Dan. 11. 40.) called there the King of the South: and about the year 1300. the King of the North, the Turk overflowed all with his multitudes, and though Edom, Moab, and Ammon escaped in Arabia Petrea being a great shelter to the Jews, v. 41. (as Mr. Mede observes) yet (though Egypt long by the Mamalucks held out) they were at last subdued, and at his steps, as ver. 42, 43. about the year of Christ 1517. and that only remains to the Turk, to hear tidings to trouble him out of the East (probably) from the Jews, seeking to get their own Country, and out of the North, which (happily) may be of the Israelites from Assyria, lying North of Judea, upon the like design, whom in rage the Turk will go to resist in the glorious holy mountain, but he shall certainly come to his end, and none shall help him, ver. 44, 45. to be executed about the sounding of the seventh trumpet, Rev. 11. 15.

But as for the Pope's 42. months, the same time with the Woman time, times and half a time in her wilderness condition, and with the two witnesses, Rev. 11. their 1260. days of years, their beginning with his, is reckoned about the 406. year of Christ, or 110. as some conceive.

In his, viz. the Popes or Beasts said date, there are considerable,

1. His rise. 2. His reign. 3. His ruin.

1. His rise, to the great darkness of Popery towards the 11. Century, till the Berengarians and Waldenses discovered him, above 600. years.

2. His reign, whilst he prevailed in his Wars and Massacres, against the Waldensian, Germane, and French Churches, above 400. years more.

3. The time of his ruin, since he hath begun to fall by the hand of God according to his word; and though he hath been killing the witnesses for considerable time successively; yet at last, by killing the finishing witnesses; after 3. days of years and an half, they rising, his great ruin comes on eminently: to be finished at the pouring out of the vial of the seventh Angel: Whereupon ensueth the glorious Kingdom of Christ, reigning eminently with his Saints on earth the thousand years.

The

The PREFACE; *Containing many instances, whereby it hath appeared how backward many, if not the most of Gods people have been to beleive the accomplishment of the great things that have been promised by God, and for long time beleived and expected by his people, till near the time of their accomplishment; all which, notwithstand God hath fulfilled both in the Old and New Testament; as is still likely so to be in the great things remaining, hereafter to done for the true invisible Church, till the mystery of God shall be finished. With an intimation how wily and watchful Satan hath been, is, and it may be expected in these things remaining, he will still be more so, in opposing and perverting the Doctrine of Christs Reign approaching, as knowing that thereby his own Dominion will be utterly cast down.*

THE PREFACE.

To my late well known, and well approved Friends and Brethren, B. D. F. K. N. S. T. A. P. I. O. C. *increase of faith, truth, and consolation, from him that sits upon the throne, from the Lamb that was slain, and from the seven spirits before the throne,* Amen.

My well beloved Brethren in the Lord,

IT hath all along seemed remarkable, that in the great Revolutions of Divine Providence, when great things have been drawing on to be acted for the good of Gods Church; though they have been foretold and promised, yet at the time of their accomplishment, they have been usually by many of God people little expected, if the-

not gainſay'd, and oppoſed by moſt: When the 430. years preceding *Iſraels* return out of *Egypt*, which God had foreſhewed to *Abraham*, were towards their expiration, the *Iſraelites* would not take notice that God would by the hand of *Moſes* deliver them; and even when the time was almoſt fully come, that God ſhould deliver them out of that *Egyptian* bondage, ſo long as *Pharaoh* was able to reſiſt, they were frequently out of heart, and complained againſt *Moſes* and *Aaron*; and yet upon *the ſelf ſame day*, from the promiſe to *Abraham*, wherein the ſaid 430. years were expired, the Children of *Iſrael* were actually delivered, *Exod.* 12. 41. And after that, all the while they were in the Wilderneſs, how often, upon how many occaſions did the moſt of them turn back in their hearts (as the *Pſalmiſt* ſpeaketh) into *Egypt*? and by their renewed rebellion ſo provoked God, that he ſware in his wrath againſt that generation, *that they ſhould not enter into that reſt*. Yea, *Moſes* himſelf was ſo provoked by them, *that he ſpake unadviſedly with his lips*; and they ſo tempted *Aaron* the Saint of Lord, as *Pſal.* 106. 16. that neither of them came into the land of *Canaan*, nor any other of the people, ſave *Joſua* and *Caleb* of all that generation above the age of 20. years, that had been delivered out of the hands of *Pharaoh*; yet in Gods own time he accompliſhed his promiſe in giving that people poſſeſſion of that land, *Joſh.* 23. 14. When faithful and holy *David* was anointed to be the Captain of Gods people, even he in fighting the Lords battels found the ſheild of his faith ſo ſhattered, that deſpondently once he ſaid, *I ſhall one day periſh by the hand of Saul*; and thereupon ran himſelf upon dangerous rocks of temptation amongſt Gods enemies, from which notwithſtanding God graciouſly delivered him, and at laſt brought him into full poſſeſſion of the Kingdom over all the tribes of *Iſrael* and *Judah*. When *Judahs* 70. years Captivity in *Babylon* was almoſt expired, *they deſpiſe the day of ſmall things, and ſay the time is not yet come to build the houſe of the Lord*, Haggai 2. 2. by whom God yet foreſhewed, that the great Mountain of ſtrong oppoſition, that ſtood before *Zerobabel*, ſhould become a plain, and ſo it came to paſs. Yea, when Chriſt himſelf, the long expected *Meſſiah*, came at the time, in the place, manner, condition, and in every reſpect, as had been foretold he ſhould come in the fleſh; how few, even in *Jeruſalem* or in *Judea*, acknowledged or regarded his wonderful birth, his holy and wiſe demeavour, and heavenly manner of

life; after all those divine witnesses of *Simeon*, *Zachary*, *Anna*, *Elizabeth*, &c. or the very Angels before and at his birth, or any thing afterward that set him forth to be wonderful before the time came wherein he openly manifested himself in the world; and after that how was his person despised, his doctrine and miracles (though such as never man taught or wrought in the world before) not only not regarded, but even blasphemed by the great ones of those times? and by their means likewise, not owned by inferiours, lest they should be cast out of the Synagogue: and though some of the Preists beleived in him, they durst not confess him. If *Nicodemus*, a Mr. in *Israel*, acknowledge and own him, it must be in the night, when he may not be seen; and all the strange wonders before and at his death and resurrection, and afterwards for the most part neglected and buried in silence: So strangely in the worlds view, and even in good mens too many times, Gods greatest predictions and promises use to take place. And have not since Christ, the six first Seals of the Primitive times (when *Michael* and the Dragon fought hand to hand, as 'twere, whose worship should be set up) and some of the Trumpets afterwards been mystically fulfilled and passed, according to the series of their several times? which Mr. *Mede* on the *Revelations* very appositly applies. How have those many Synchronisms of Antichrists tyranny 42. *months*, *with the two witnesses prophesie in sackcloth* 1260. *days of years*, Rev. 11. *The Beast out of the Sea*, *having seven heads and ten horns*, according to his Politick capacity, *the other out of the Earth*, *with two horns like a Lamb*, according to the Ecclesiastical capacity, *Rev.* 13. lyen hidden from most mens eyes? And hath not the woman the true Church (though gloriously at first adorned *Rev.* 12.) yet since *as long been forced into the wilderness*, *Rev.* 14. *where her place was prepared*; and all that while the Scarlet Whore, the Antichristian or false Church, sits as a Queen, and not only bewitcheth the Christian World with her Sorceries, but also with the Cup of her Spiritual Fornications, makes drunk the Kings of the Earth, *till the will of God shall be fulfilled*, *when they shall hate her*, *and make her desolate*, *and naked*, *and eat her flesh*, *and burn her with fire*, Rev. 17. 16, 17. And how few take notice that the time of her recompence is near? *Rev.* 18. 6, 7. How many of Gods Vials are already poured out upon her? How far she hath done her utmost in killing Christs witnesses, even few do seriously ponder. And when the second Woe is

past,

paſt, how ſoon may ſound the Trumpet of the ſeventh Angel, ſuch who can delare? And thence forth many other excellent contemporaries are revealed from Jeſus Chriſt the faithful and true witneſs, and ſet before us under and after the ſaid Trumpet, who as he is about wonderfully to glorifie himſelf in taking his Kingly power, *Rev.* 19. *When the Kingdomes of the world ſhall become the Kingdomes of our God, and of his Chriſt*, Rev. 11. 15. in a far different manner then they have been formerly: So likewiſe, how long the earth ſhall be bleſſed with that happy Dominion, he as clearly ſets before his people, *Rev.* 20. 4. namely, *for the ſpace of a thouſand years*, even near or until the laſt judgement, *Verſ.* 7, 11, 12. *&c.* And after the Chronology of the time, and after the time of the ſaid ſeventh Trumpet in the 20. *Chap. verſ.* 7. where firſt having ſet down *Verſ.* 1, 2. the contemporary binding of Satan, and caſting him into the bottomleſs pit, and ſealing him up there, during that time (having alſo ſubdued before the powers of the wicked world) while he himſelf with his Saints, *verſ.* 4. 6. will wonderfully, gloriouſly, and graciouſly, more then before, manifeſt his Kingly power in the world, the ſaid thouſand years, wherein in the ſaid following Chapters, he evidently and ſtrongly informes his people in the ſubſtance of many other contemporaries; As firſt, of the new Heavens and the new Earth, for the thouſand years, *chap.* 21. 1. and the New *Jeruſalem* deſcending down from Heaven, *verſ.* 10. and the Tabernacle of God being with men for the ſame time, *verſ.* 3. again, *chap.* 22. there is ſet forth the pure river of water of life, proceeding out of the Throne of God, and of the Lamb, *verſ.* 1. *and the tree of life, bearing twelve manner of fruits, the leaves whereof are for the healing of the Nations*, through the ſame period, *Verſ.* 2. for in all the Book of *Revelations*, where things are not ſaid to ſucceed one another, as the Seals, Trumpets, and Vials, but one Table of Chronologie is aſſigned to them all, ſuch diſtinct viſions are contemporaries, as all that concerned the true and falſe Church in Antichriſts time, have the ſame meaſure, though diverſſly computed, by Moneths, Days, and a times time, and an half; So all theſe Viſions, under and after the ſeventh Trumpet, have one Chronological Table to compute their time, *viz.* a *thouſand years*, all which particulars, being by Chriſts ſpecial order ſo ſtrongly aſſerted by the Angel, and the

antient and latter Prophets as earnestly called in for evidence hereunto, as we shall endeavour (by Gods assistance to point out afterwards) yet, so Providence hath over-ruled and ordered, that though the substance of all these things were antiently and all along promised to the *Jews* and *Israelites*, and foretold by the holy Prophets successively in all ages, and much by the Jews in our Saviours own time (though both unseasonably and unsuitably) expected; and as Mr. *Mede* and others, from *Justine Martyr*, and other Ancients Testifie, how the things in the said thousand years were usually by Christians believed in the times next after Christ; yet what by the subtilty of Satan teaching the Jews and others to affix such vain fables, and sensual delights (somewhat like to a Mahumetan Paradise) to that time of Christs glorious Dominion in the world, that occasioned many ancient and modern worthies, (as may happily more hereafter appear) too much to have declined from truth to avoid such affixed errors; And since by mens apprehensions of inconsistency of those things, with some Articles of Christian faith, some have thereupon endeavoured (as may appear) to thrust this thousand years of Christs raign into such troublesome corners of times moving Tabernacle, where it never could long find that rest and peace wherewith it must notwithstanding in due time be blessed; And to give such harsh and forced interpretations of many Prophesies, both in Old and New Testament, concerning that happy time to come, as are unsuitable to the purport of them. And an other stratagem of late times Satan hath used upon the breaking forth of some beams of light, again appearing, concerning that said happy period to come, to stir up the owners of such Doctrine to turn Libertines, from the bonds of moral obedience due unto Magistrates, as Christs deputies; yea, to attempt even to take away Magistracy it self, and Ministry too; whereas Christs Saints must not take the Kingdom to themselves, till he, the great King of Kings, give it to them in his own time, not in theirs (or else so personally to understand his raign in his humane nature upon earth, in a bodily presence, that it may seem inconsistent with some Articles of Christian Religion, when sacred truth allows not so to determine) or as others, by putting unwarrantable senses upon the Divine Mysteries, not accommodated to the scope of the Spirit of God therein observable; which

Spoken according to the then present apprehension I had till further light (through grace) as after may appear upon serious view in the sequel

Doctrine

Doctrine, when the Spirit of truth ſhall defecate and cleanſe from all old dreggs and ſcum of former and late errors, miſapplications and miſtakes, I confidently beleive for the ſubſtance, it will be owned as a precious truth among the beloved people of God (though we may not put weight upon the gronndleſs conceits or fancies of men) and the ſacred writings both of Old and New Teſtament, may throughly evince it, but eſpecially this Revelation of Jeſus Chriſt will neceſſarily enforce it, if rightly and orderly conſidered, eſpecially compared with *Daniel*, *Ezekiel*, and other Prophets; My endeavour therefore ſhall be by the aſſiſtance of the Spirit of grace and truth, who will lead his ſervants in due time, into all profitable and comfortable truth, to point out ſuch things tending hereunto (which my own infirmity may otherwiſe prejudice) unto others, which notwithſtanding, as I ſhall endeavour, I humbly requeſt may be done with prayers and faithful endeavours, by others better fitted for ſuch a work, all prejudices to the contrary being wholly laid aſide in conſidering the laſt Will and Teſtament of Jeſus Chriſt in the laſt branch of it, now upon proving; and therefore at ſuch a time men had need be wary they do not go about even then to diſallow and diſprove of it, when it is neer to be put in execution; eſpecially, ſince he upon earth gave this intimation to the world, to beware of infidelity upon this occaſion, *Luk.* 18. 8. as may appear from the former Chapter; *When* (ſaith he) *the Son of man ſhall come, ſhall he find faith upon earth*? He knew well what wiles Satan would uſe to darken the knowledge of that time (which he the Archmurtherer of mankind, beleiving trembles at; as is conceived, was the mark ſet upon *Cain*, his firſt-born, murtherer of his Brother *Abel*) when he himſelf muſt be ſhut up in his dungeon of darkneſs, from ſeducing men, which will be his ſore torment all that time, and the fore-runner of his ſpeedily enſuing perpetual unexpreſſible miſery, and that upon his impriſonment the long promiſed and hoped for happy light and glory of Gods Church ſhall ariſe and ſhine forth, *Iſa.* 60. 1. which will adde to his anguiſh; And as *Cain* built Cities for his curſed poſterity, thereby to abate the ſence of his trembling; but the univerſal deluge both deſtroyed them and their habitations; ſo ever ſince mans fall, the Devil to abate the ſence of his own horrour, hath been building many Caſtles in the

Air

Aair, of wicked designes and seducements, but knows when Christs raign shall take place, they must all perish with their Author; And therefore no wonder that Satan should seek to conceal and hide that period from men, raging the more, because he knows his time is so short; Let us therefore the rather, by faithful prayers, and diligent search of holy Scriptures, commend our selves to the guidance of Gods holy Spirit, to be led into all truth, and particularly in what concern Christs Kingly rule on earth, not with respect unto what owning it hath by men, but as witnessed unto by the Word of God, which is the said holy Spirits evidence, which if he once appear to set his Seal unto, none shall make it void, but it shall powerfully overcome, and be victorious in the end, as all other witnessings of Christ Jesus have and do, and shall overcome the opposers of them, though never so great, many or eminent in the world.

April 24. 1664.

MUNUS.

AN Advertisement.

Christian Brethren,

YOu may be pleased to take notice, that after the evidences in the letter of Novemb. 1663. *in the Fore-runner, and my serious weighing of many other Scriptures, especially in the* Revelations, *compared with* Daniel, *I was abundantly satisfied, that such an happy state of the Church was to come on earth; but yet it seeming difficult to me for a time, to reconcile a personal presence with Christs intercession at the right hand of God; and taking it for a truth, that the coming of Christ was not to be expected till the last resurrection:*

rection: And not having so fully discerned (then) the clearness of a personal appearance above 1000. *years before (as since I beleive to be evident) as by the last Paper of the* πρόδρομος *may appear) I thought I had fairly salved the matter; and that my reasons against the personal, and only for a mystical appearance (then) had been good and sufficient with the illustrations thereof, added (as you may observe) pag.* 35, 36, 37. &c. *But besides a remarkable gracious hand of God upon me (as you may there likewisy discern) both to discover such remarkable passages in Scripture that seem more strongly to hold out a personal appearance (then) and to shew me such a way to resolve those difficulties, both by the several sences of Christs coming in the New Testament, and to open to me a way of interpreting of what texts seemed contrary; so as I had no president (that I know of) and yet so evident, as (I conceive) cannot with good reason be denied; and as for what is said of his intercession, if Christ will perform that work (thence forward by a presential intercession, as formerly he did by a supernatural in his most eminent improvement of his Preistly Office in heaven: so may be his and the Fathers good pleasure; and that is all that can be said, since no Scripture gainsays it.) Or how the remaining part of his Preistly Office shall thenceforth be performed is known to himself (as of the Prophetical, till that Preistly begun so eminently to be manifest) but divers texts (as was said) seem to limit his sitting at God the Fathers right hand in heaven, to his next appearance or beginning of his coming to judgement: However, any that are not satisfied* [De modo] *may safely (in the interim) resolve of this, that such a glorious Kingdom of Christ upon earth shall be; and for that the Scripture is both clear & plentiful, and a truth with much joy and thankfulness to be embraced; though some cannot (happily) so fully be resolved in what manner Christ will appear to set it up, though to me the Scriptures spoken of in the end of the Fore-runner makes it evident that it will be personal,*

ſonal, and with al ſeriouſly (without prejudice) conſider alſo what is ſaid of Mat. 28. *and* Mat. 13. *concerning the ſence of the end of the world, with divers other things of weight to ſuch purpoſes as you may find* Chap. 4. pag. 41, 42, 43, 44, 45, 46. *&c. and ſo I conclude with my prayer for the guidance of Gods holy Spirit, for all ſuch as humbly and faithfully ſeek according to the rule of his ſacred Word to be rightly informed in this particular: To whom I, as to that in ſpecial, commend all ſuch, who is the ſole-worker of faith in every branch of it, for which his Word hath laid any foundation to be received in the ſeaſon of it, as it was even with the very Apoſtles themſelves, concerning the receiving of the Gentiles to grace; firſt, by miracles, afterwards by the Word and all other means uſually.*

ERRATA.

PAge 3. line 1. r. *after likewiſe*; p. 5. l. 2. r. *Chap.* 20. p. 8. l. 1. r. *in the*, p. 15. l. 22. r. *Pſal.* 145. p. 24. l. *ult.* r. *in ſet forts*, p. 27. l. 2. r. *of the roul*, p. 35. l. 3. r. *perſonal*, p. 42. l. 18. r. *παρουσια of the Lord* ἐγγιζει, p. 47. l. 13. r. *after end*, p. 48. l. 33. r. *Saviours*, p. 49. l. 1. adde *and them that were with him*, and Ibid. l. 19. r. *Cenſers*, Ibid. l. 24. r. *and an eye*, p. 51. l. 3. adde *of thoſe three and of one*, p. 65. l. 25. r. *to Saint* Johns. p. 73, 74, 75. *falſly numbred at top*, p. 74. l. 27. r. *their*, p. 75. l. 19. adde *will*, p. 77. l. 1. r. *for the ſpirit*, Ibid. l. 18. r. *Teſtimonies*, Ibid. l. 24. r. *others*, p. 81. *ſpoken*, for *ſpoken*, p. 94. l. 7. r. *of truth.*

CHAP. I.

Of the Method and Order in handling the ſubject; Which holds out a twofold conſideration of Chriſts Kingdom on Earth; First, of the ὅτι; That it is; Secondly, τὰ τῆς Βασιλείας, the things that belong to it. Concerning the firſt, ſeven things to be done.

I Confeſs, by reaſon of the ſtream of Interpreters running contrary, and the ſeeming diſagreement with ſome articles of Chriſtian faith, I have been apt to decline any opinion of Chriſts raigning with his Saints the thouſand years to come: But ſince Gods divine providence by his word and ſpirit, hath guided me into a more intenſe and ſerious conſideration of the great emergencies thereof towards his Church in theſe latter times; by whoſe eſpecial grace, upon ſearch into thoſe myſtical Propheſies of *Daniel*, the *Revelation*, with other ſacred Scriptures, which doubtleſs hold out many things in reference thereunto; I have found much ſatisfaction in ſuch of Gods proceedings, and by the ſeries of times decyphered in the *Revelation*, I ſee there is a neceſſity of finding ſome way of reconciling or removing ſuch appearing difficulties or differences amongſt good men: For though ſome by interpreting the day of the Lord to be taken for the whole time of Chriſts raign upon earth; from his firſt appearing to the end, complexively, in the ſence St. *Peter* ſeems to ſpeak of, One day with the Lord is as a thouſand years, and a thouſand years as one day, all which time they perſonally conceive him to be with his Church upon earth, in his humane nature; againſt which I ſhall (by Gods aſſiſtance) offer ſome reaſons to be weighed in due place. For I conceive Chriſts raign theſe thouſand years to be underſtood myſtically, for ſome wonderful manifeſtation of his Kingly power and dominion in his Church, by the operation of his ſpirit, although he remain in his humane nature at the right hand of God, to make interceſſion for his people till the end of the world, which may in regard of his infinite power and glory, be manifeſt any other way he ſhall be pleaſed to magnifie himſelf gloriouſly in the world, as before, and ſince his incarnation ſome time he hath done; But that he will in thoſe times to come manifeſt himſelf in his Kingly glory and Majeſty,

This then ſeemed to me, to be a likely way to ſalve the difficulty; I then apprehended, &c.

the Scriptures are so evident, as it seems not to be questioned; I shall therefore by his assisting grace, and by the evidence and direction of his holy Spirit and truth endeavour to manifest the same to be hereafter in the thousand years of the flourishing state of his Church, when Satan shall be bound under or about the seventh Trumpet; in the considering of which, we shall proceed in the order following, by these ensuing steps.

First, to consider the ὅτι τῆς βασιλείας, that such a reign and Kingdom shall be.

Secondly, τὰ τῆς βασιλείας, what belong, to the said Kingdom, and that, first, Spiritually; secondly, Temporally.

Concerning the first, seven things are to be done.

1. I shall lay down such Theses or Positions agreeing to holy Scripture, and the Analogy of Faith, as may much make way for Doctrines of this nature.

2. I shall offer some reasons against the understanding of a personal reign of Christ, in a bodily presence with his Saints on Earth.

3. To endeavour to open the sence of the mystical and glorious reign of Christ, which we understand according to Scripture sense, and give some illustrations of it.

4. To Parallel some mysteries in *Daniel* and *Ezekiel*, with such things as are set forth in the book of the *Revelation* of the Lord Jesus Christ the King of Saints.

5. To point out how earnestly the Holy Ghost doth enforce the beleiving of what is set down in the last part of the *Revelation*, strongly and frequently asserting the things in and about those times, to be accomplished with calling in the Prophets Testimony.

6. Since the Testimony of the Prophets is so earnestly called in for evidence of what is described to be to come in the thousand years, in the three last Chapters of that book, we shall endeavour to add some Prophesies suitable thereunto, and tender sundry Texts of the New Testament, speaking to the like purpose.

7. To make some profitable improvement of this Doctrine for all sorts of persons.

CHAP.

CHAP. II.

Shewing how according to the eternal decree, upon the fall of man, the Office of Mediatourſhip, was committed to the ſecond perſon of the Trinity, Jeſus Chriſt, the onely begotten Son of the ever living God, to be executed in his three great Offices of a Prophet, Prieſt, and King, not onely in reſpect of particular beleiving ſoulr, but in a general conſideration more eminently, in reſpect of the three great periods of the World: 1. In his prophetical Office under the Old Teſtament, revealing by his Spirit, in his Meſſengers, all the counſel of his Father, concerning his Church. 2. In His Prieſtly Office under the New Teſtament; By offering himſelf an oblation for, and after by making interceſſion for the ſins of his people, at the right hand of God; And 3. will alſo execute his Kingly Office, delivering them from all their enemies, actually in this world, at his appearing, and in the thouſand years, unto the end of the world, and thenceforth for ever.

THe firſt thing we named to be done, was the laying down of thoſe *Theſes* or poſitions agreeing to the holy Scripture, and the Analogy of Faith, that may make way for Doctrines of this nature, which are theſe that follow. *See the quotations of Scripture added in the forerunner.*

Firſt, That as the infinite excellency of the nature and being of the *Trin-Une Dietie*, was everlaſtingly incomprehenſible in it ſelf, ſaving onely ſo far forth as the ſame Divine eſſence hath been pleaſed to communicate any diſcovery of it ſelf by word or works, or both, unto any creatures in Heaven or earth; ſo hath the Trinity of perſons in the Unity of the Divine eſſence, both in the eternal decrees, and in the execution of all joyntly in their order concurred, and ſo will do from eternity, through all times, unto all eternity.

Secondly, That all the glory of God the Father, was by the eternal decree to be manifeſt in Jeſus Chriſt his onely begotten Son, the Lamb ſlain in the eternal decree of the Father, before the foundation of the World was laid; and according to the ſaid eternal decree, the Holy Ghoſt, one God co-eſſential, and co-equal with the Father, and the Son, proceeds from the Father and the Son, the Mediatour between God and man, as the ſole efficacious worker and accompliſher of all ſpiritual

good, in and for Men and Angels, and all real good in all creatures, which in their ſeveral orders and natures they were capable of receiving.

Thirdly, Accordingly in the creation God made the world by his wiſdom, the eternal word, *Joh.* 1. The Spirit ſitting, as it were upon the ſurface of the waters, then covering the earth powerfully to produce the creatures, then to be made, and ſo both the Heavens with the Angels (as Divines conceive) and the earth were made the firſt day, *Gen.* 1. 1. as all that were made in the whole world, afterward in the five following days, which the word *Elohim* in the Plural number, put with the Verb *Barah* in the ſingular number, denoting the Trinity of perſons in the unity of eſſence ſeems to declare, whoſe concurrence in the making of man is likewiſe very remarkably expreſt, when God ſaid, *Let us make man in our own image, after our likeneſs, &c.* Gen. 1. 26.

Fourthly, The making of Angels in Heaven, and man and all creatures in the world, was in the execution of the eternal decree of the ſaid incomprehenſibly glorious *Trin-une Diety*, in their ſeveral orders, natures, ſtations, and conditions.

Fifthly, As no other but the holy and good will and pleaſure of the infinitely glorious & incomprehenſible God was the reaſon and cauſe why they were all made abſolutely as they were; ſo that they ſhould be for himſelf (as his word witneſſeth) as their utmoſt end, and no other inconſiſtent reaſons or ends ought to be given or aſſigned by men.

Sixthly, As the whole creation was all good, ſuitable to the Author of it; ſo the preſerving, ordering, over-ruling and diſpoſing of all creatures according to his good pleaſure, by his infinite wiſdom, power, providence, and goodneſs, is not to be meaſured or judged by any ſcantling of any created capacity, who will notwithſtanding be juſtified in his ſaying, and clear when he is judged; there being in ſuch his proceedings, ſo many fathomleſs depths in reſpect of creatures, which it is not lawful for any men to ſearch into, further then Gods word doth warrant them, but in things not revealed or forbidden they are not to enquire.

Seventhly, Since God according to his ſaid eternal decree, and good pleaſure of his will at the fall of our firſt parents in Paradiſe, revealed and teſtified his wonderful powerful grace; That the bleſſed ſeed of the woman ſhould break the

serpents head, there is sufficient ground for ever to humble all mankind, and for ever to exalt Gods free and rich grace therein, and all men are thereby engaged to use all Gods means to obtain their part therein.

Eighthly, According to the declaration of that wonderful rich and free grace of God, for the salvation of his people; and for carrying on of his great design therein, as the Father, Son, and Holy Ghost, by an eternal decree, had purposed so to be wonderfully glorified in the powerful redemption and salvation of his elect people, in such a way of free grace; So in the creation of all things, all sorts of creatures were made in a capacity to carry on that design, and from that very period of their first being, holily, & most wisely over-ruled and disposed of, in reference thereunto, and so ever since have been, are and shall be most wonderfully holily and powerfully (though many times secretly and unsearchably) throughout all ages, by the joynt concurrence of all the said three persons of the most sacred Trinity, in their order of working, to the infallible perfecting and compleating of the said design, decree, and purpose.

Ninthly, That the management and administration of the great work of Mediatorship, between God and man, ever since the said promised seed was revealed to our first Parents, hath been committed to Jesus Christ the Son of God, who in his Word commands all men to hear him; by acknowledging, receiving, and obeying him.

Tenthly, that the management and administration of Mediatorship between God and Man, hath ever since been executed by Christ in his three great Offices, wherein he and he onely is to appear most powerful, wonderful, gracious, and glorious to his Church upon earth, as her great Prophet, Priest, and King.

Eleventhly, Christs execution of the said three great Offices, is two ways to be considered.

1. More generaly for his universal Church, in respect of the several seasons, wherein in order he was to execute them severally, most eminently, until his work of Mediatorship should perfectly be accomplished, and full reconciliation made between God and all his elect people; his mystical body, the true Church, being compleat in all the members of it, and perfect union and communion attained with himself, as their mystical head; together with the Father, and the Holy Spirit, as also with the glorious Angels, and one with another, in

most

most happy enjoyment of all good, to all eternity.

2. It is again considerable, particularly and specially, in respect of every truely believing soul, in the particular application of the efficacy of those three great Offices to them, by his holy Spirit, making good means and ordinances effectuous to every faithful soul, so exhibiting himself to them, 1. As their great Prophet inwardly, powerfully, and savingly, teaching them all necessary truth and doctrine; 2. As their great High-Priest, in the like way evidencing their peace and reconciliation with God, through that expiation he should or hath made for their sins. 3. In the like-way also to evidence to them at one time or other, that he is their powerful King and Protector, that hath, and doth, and will subdue all his and their enemies, and keep them in a loyal and good condition by Faith and Grace unto salvation.

Twelfthly, Consider that the general, more eminent and glorious execution of those three great offices for his universal Church more remarkeable in the world, is in those three great periods of his manifesting himself in the world, according to all that his father had given him to do.

1. As the great Prophet of his Church, by his Spirit of wisdom and revelation, in all his immediate Messengers, till his coming in the flesh, and so Christ is said to preach in the time of *Noah*, to the Spirits in prison, as St. *Peter* speaketh, 1 *Pet.* 3. 19, 20.

2. As the great High-Priest, in the second Period after his coming in the flesh, where putting an end to all the types and shadows of his Priesthood, he actually undertook in his person, and executed the work and office of Priesthood, as the great High-Priest, having made a full and perfect attonement, and satisfaction for the sins of all his people, he ascended into the holy of holies, the highest Heavens, there sitting at the right hand of God the Father, powerfully and gloriously there to execute and improve that office, by making intercession for his people till his coming again.

3. In the third great period of the world, under or after the seventh Trumpet, Christ will appear most eminently in executing the great office of a King, in this general consideration, in respect of his universal Church, subduing wonderfully and manifestly in the world, his own and his Churches enemies, powerfully and graciously enabling his Saints to walk in the obedience

dience of his laws, taking away in a great degree the evil of sin and suffering, with the causes of both, by binding Satan, and destroying the wicked powers of the world, &c.

I say in a great degree, though not then totally nor finally.

Lastly Consider, how Christ hath, and doth, and will work in these three great Periods of the world.

In the first he wrought by his Spirit of Wisdom and Revelation, making known the Will of the Father in all things (for substance) respecting Faith and Obedience.

In the second, by his Spirit of grace and truth, powerfully sanctifying his people more eminently and largely then in the former.

In the last, when he will take to himself his Kingly power, *Rev.* 11. 15. *and* 19. *He will work by his Spirit of Power and Domination.*

Now from the former Theses duly weighed and considered, these particulars ensuing, or the like, may be inferred, *viz.* That

1. If the design of the Trin-Une Diety was to be eminently glorified in Christ the Mediator his three great Offices, of being the great Prophet, Priest and King of his universal true Church: then that greatest glory must needs shine forth in the most eminent way of executing of them:

But the general performance thereof, in the said three great periods, is the most eminent way of executing them:

Therefore, That design hath and will be therein most accomplished.

2. If the drift and end of the great works of Creation, Support and Providence in all things, ever since time was, and until time shall cease to be, was in reference unto Gods glorifying of himself in such general management of these Offices of Christ, for his universal true Church, then in that respect he is most glorified.

But their drift and end is so in reference thereunto.

Therefore, God is most glorified in such management of them.

3. If such general execution of them in reference to the universal true Church, be the foundation and securing thereof to particular beleiving souls; or secondly in respect of any more special times or special conditions of the Church as will hereafter appear; then all the good of the other is procured and secured by that general execution of them.

But

But ſuch Chriſts general execution of theſe Offices is the ſoundation and ſecuring of both the other.

Therefore, The good of both the other is ſecured and procured thereby.

4. If the great works of Creation, Support and Providence have been all along ordered in reference to Chriſts carrying on of his great work of Mediatorſhip, cheifly in thoſe three great periods forenamed; then ſuch conſideration of them is of great concernment to the true univerſal Church.

But all thoſe ſaid great works have been ordered all along in reference to Chriſts carrying on his great work of Mediatorſhip therein.

Therefore, Such conſideration of theſe three great periods fore-named, for the general managing of all the Mediators Offices is of great concernment to the true Univerſal Church.

5. If ſuch Chriſts general prophetical Office in the firſt great period, hath revealed the ſubſtance of the whole counſel of God, in reſpect of all to be done ſucceſſively, in ſuch Prieſtly and Kingly Offices, ſo generally conſidered, in the other two ſucceeding great periods; it ſhall ſo be done.

But it hath ſo revealed, and in a great part hath been ſo fulfilled accordingly, by ſuitable diſpenſations at all times hitherto.

Therefore, What is ſo revealed for the future ſhall accordingly be fulfilled alſo.

6. If according to Scripture, experience hath manifeſted the glory of the Mediators office, moſt eminently, for what is paſt in ſuch general conſideration, and doth witneſs the like for the time to come, then in due time will be like execution for the general, in regard of what remains to be done.

But according to Scripture it hath been ſo accompliſhed, in experience in what is paſt.

Therefore, According to Scripture it ſhall be ſo in the time to come.

The former Doctrine, illuſtrated from Rev. 4. *Where firſt is a brief ſummary of that Chapter, in reſpect both of the Viſion and the Doctrine, with the improvement thereof, pointing out in the general, how that fourth Chapter holds out the Doctrine of the Old Teſtament, namely, the knowledge of God our Crea-*

tor,

the New Teſtament in the knowledge of God our Redeemer.) By the Rain-bow in the fourth we are minded of the Covenant made in the Second perſon, through whom ſo long time of repentance was allowed to the old World, and mercy to the new, but ſpecial grace to Noah, Gen. 7. and thoſe with him in the Ark: Concerning which many things are obſerved; As alſo of the Ark afterward appointed to be made by Moſes, to evidence the grace of God to his people in Chriſt, through whom he was propitious to them; and whoſe three Offices were remarkably ſet before his people in all thoſe times, and wherein the glory of his Mediatorſhip was ſo to be manifeſted, as appeared by the many and various types thereof, in ſeveral times under the Old Teſtament, which contains the ſubſtance of all Gods Revealed Will.

IT will not here be needful to multiply Texts of Scripture to confirm the former Theſes or Poſitions (for the main ſubſtance of them) which in moſt Syſtems of Divinity is already done to my hand: Onely I ſhall endeavour in that which may haply ſeem more unuſual, by the aſſiſtance of Chriſts Spirit and word remarkably called, *Rev.* 19.10. *The teſtimony of Jeſus, which is the ſpirit of Prophecie*, and that (remarkably I ſay) in divers reſpects,

As Firſt, *Effitienter*, He being the prime worker of it.

Secondly *Materialiter*, as being the main ſubject matter of it; Chriſt Jeſus being held out in the whole Scripture from the beginning to the end.

Thirdly, *Formaliter*, as being the eſſence and ſubſtance of it.

Fourthly, *Finaliter*, As being the drift, end and ſcope of it.

In which teſtimony, to the ſaid purpoſe, for illuſtration and evidence of what I ſay may ſeem more unuſual, I ſhall endeavour compendiouſly to conſider ſome things contained in the fourth and fifth chapters of the book of the *Revelation* of Jeſus Chriſt, holding out the ſum and ſubſtance of Old and New Teſtament Doctrine, ſummarily, and very divinely repreſenting God the Father, Son and Holy Ghoſt, as the reconciled Father, Saviour and Sanctifier of his true Church, as Creator, Redeemer, and Preſerver thereof, who in each regard is acknowledged and praiſed by the repreſentative, four living Wights (or creatures, as *Ezek.* 1. they are called) or beaſts, as tranſlated; and the twenty four Elders in the joynt concurrence of all the three perſons, for the manifeſting and managing of all the contents and affairs of this book

of his true Church. Who being that Lamb that was as it had been slain, chap. 5. had that book delivered to him, to open it, and look thereon, and to open the seals thereof.

The Vision *Ezek.* 1. and *Isa.* 6. seem somewhat to be of a like nature to these, though not so large and full, in *Ezek.* 1. the Prophet saw a great cloud, with whirlwinds and fire, *vers.* 4. afterwards he had the description of the four living Creatures, by their faces, feet, wings, with their joyning by their wings, *vers.* 5, to 12. then their proceeding, *vers.* 12, 14. afterward the wheels that moved with the living creatures, and wheels within wheels, from vers. 14. to vers. 26. where there is somewhat a like representation of the sacred Trinity of persons, to the end of the Chapter, as in *Rev.* 4. and more explicitly, *Isa.* 6. it is said one of the Seraphims cried one to another, *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.* In both which Visions whether the four living creatures in *Ezekiel* were Angels, or as they are called in *Isa.* 6. Seraphims, or rather as they seem to be taken, *Rev.* 4, 5. chap. were men imployed by God towards his Church, or whether the moving of the wheels, with the living creatures signifies Gods secret and powerful working by Angels; or men regularly working in his Church by his appointment, which are sent by him from time to time, I will make no conjecture. Only as to the business in hand, what light I conceive by any help or assistance from God or men I have attained through grace, I shall here communicate, and leave to his blessing.

Those two Chapters *Rev.* 4. and 5. as to the particular occasion of the Lamb receiving the book, and his manifesting the contents thereof to the Apostle *John*, seems to be the setting of the Scene and Chorus, as it were of a most admirable Tragi-Comedy, which resemblance Mr. *Mede* (with others) likewise useth, whose learning and judgement in opening many mysterious things in the book of *Revelation*, seems to decypher him to be such a man as Mr. *Brightman* prophesies of, in *Rev.* 10. *That God would stir up in after times to give light to these dark mysteries*; and chiefly Mr. *Mede* seems such, in regard of his excellent Synchronisms, which are the curious work in the *Clavis Apocalyptica*, much helping to open the formerly locked mysteries, and may serve as a very helpful guiding thread in passing through many almost otherwise inextricable Mazes and Meanders in that Book.

But suitable to our present purpose we shall endeavour to speak some-

somewhat of these fourth and fifth Chapters, as they seem to bear abridgement of all Doctrine contained in the Old and New Testament.

In the fourth chapter, God is specially made known and honoured in and by his Church, as Creator, *v.* 11.

In the fifth Chapter, Christ is specially made known and honoured in and by his Church, as Redeemer, *v.* 9.

The Doctrine of both is set forth partly, 1. By most sacred visional Hieroglyphicks.

2. By most glorious expressions of words, to the honour 1. of God the Creatour. 2. Of Christ the Redeemer.

First, In the fourth Chapter, as Creatour, is he mainly set forth, as in the Old Testament, and accordingly praised for that work, *v.* 11. *For thou hast created, &c.*

And that is set forth, 1. By Hieroglyphical Visions, *vers.* 2, 3, 4, 5, 6, 7, 8.

2. By Doctrine with the use thereof, *v.* 8, 9, 10, 11.

Vers. 2. By *Thrones* seems to be held out the true Church of God, taken collectively for such a company of Gods people, serving him after his revealed Will, which is as a *Throne wherein only God is exalted in all the world: For in Judah was God known, and his name great in Israel*, Psal. 76. 1. So Psal. 147. 11. *They tell of the glory of his Kingdom, &c.*

Verse 2, 3, and 5. seems an admirable representation of the Trinity of persons in the unity of essence; the first person like a Jasper and Sardine stone (but not said what.) The second person, like a Rainbow, like an Emrald (not said what.) The third person, as Seven lamps of fire, which are the seven spirits of God, as *cap.* 1. 4.

In *Verse* 3, 6, 7, 8. seems to be decyphered the superiour and inferiour members of the Church.

1. The Inferiour, by the twenty four Elders first set down, *vers.* 4. for whose use the Superiour were sent and given, *Ephes.* 4. 11.

2. The Superiour, *vers.* 6, 7, 8. described much after the manner of those, *Ezek.* 1. and *Isa.* 6. called by *Ezekiel*, *Living creatures*; by *Isaiah*, *Cherubims*; here, חיות, *living Wights*, translated *beasts*, noting here Gods Messengers, Ambassadours, Officers, standing before his Throne betwixt him and his people, as *Moses*, *Aaron*, the *Priests* and *Levites* to minister, *&c. Heb.* 1. 1, 2. for them *A Sea of glass*; to shew they have need to be washed

before they come to worship, alluding to the legal washing in the Temple.

Secondly, In respect of the Doctrine, three Persons, *Holy, Holy, Holy Lord God Almighty, which is, and was, and is to come*, verse 8.

The Use of which, first the four living wights discover, and set before the Elders the glory of him that sits upon the Throne, though last spoken of, are yet first in, and leaders of Gods Worship and Service; *Vers.* 9.

After them the twenty four Elders worship humbly, casting down their crowns, as acknowledging all their excellency or worth received from him; *Vers.* 10.

2. Giving him his glory due.

As 1. Creatour of all things for himself;

So 2. Their Creatour in special, in whom his end is promoted, they give him praise and glory accordingly; *Vers. ult.*

So the true invisible Church of God here set forth, by her constant representatives, the four living wights, and twenty four Elders, is a Throne of God upon Earth, where his glorious excellencie is discovered as Creatour, three in Persons, one in Essence, according to the Ministration of the Old Testament, in which the Rain-bow minding men of the Son the second person, shews Gods justice in destroying the Old World in their height of sin, and mercy to those in his Ark, the Church, at present clean or unclean creatures, and so for preservation, or reservation, at least of those ever since in the New World.

The four living wights were in the midst, and round about the Throne, as in the midst of each square of the Throne, and had each eyes before and behind, to look to God to have the knowledge of himself and his will in every quarter, and to look to the people on every part, how they might answerably inform them, and guide them in all the will and ways of God; *They rest not day nor night, saying, Holy, Holy, Holy, &c.* They as Gods watchmen attend upon that, to discern for, and discover unto his people the Will of God. *Amos* 3. 5. For the Lord would do nothing but he revealed it unto his Servants the Prophets; They shew unto the people of God, the twenty four Elders, when the Thundrings and Lightnings of judgements against their enemies, come from the Throne,

and

and when voyces of joy, &c. whence matter of praise and glory to be rendered to him that sits upon the throne.

And doubtless, if we look upon this Chapter in both respects, of the visional representations and Doctrine, and Use thereof, we may discern an excellent abridgement of the old Testament discoveries, set forth to us (not that the Old Testament differs in substance from the New, but only in clearness, and the accomplishment of the main thing therein expected, *viz.* The coming of the Messiah in the flesh, for the finishing of the work which his father had given him for to do) there is the Doctrine of the Sacred Trinity, both decyphered and taught (as was noted before) God is explicitely praysed there as Creatour. That man had fallen is signified by the Rainbow, signifying his mercy and judgement; Judgement to the Old world after his long Patience exercised towards them, and abused by them; mercy towards *Noah* in the Ark, and those with him there, with security of preservation, or reservation at least to the New world, from drowning any more by a general deluge.

That sin was then grown to an height, it must needs be conceived, when God in such wrath drowned a world of men and creatures with them; and that sin and disorders were long in the world before they came to that height, and yet it was not destroyed, until about 1656. years after God had created it; which likewise shews God the Father, Son, and Holy Ghost, who created it, had a way of redemption for such as *Noah*, (else in justice it must have immediately perished) as well as long exercised patience towards them in the old World, and preservation for those of the New world, from alike flood; And this redemption and salvation was almost as soon published by God himself, as sin had entered into the world, to deface and disorder Gods good work of creation, which Salvation was to come by the blessed seed of the woman, then discovered, which should break the Serpents head; And no sooner were all the offenders convented at the fall, before their great Judge in Paradise, and arraigned, and tryed, and sentenced; but this light of divine grace, according to the decree of the holy and blessed Trinity, which had before in a joynt concurrence created the world, breaketh forth, again to enlighten the world, newly darkened by sin and death, and God himself so shews himself in his way of grace, that he hid the shame, and covers the sin,

of

of his now new made, and newly loſt creatures that he maketh garments of skins of Beaſts to cover them, and even of ſuch creatures as thereby might ſhew to our firſt parents, that they had deſerved death, as thoſe Beaſts did whoſe skins did cover them, but likewiſe the death of ſuch beaſts as uſually ſhould be for ſacrifice, might ſignifie unto them, that they had ſuch a Saviour to dye for them, and by dying ſhould deliver them from the jaws of the ſecond death, by a more perfect ſacrifice, which thoſe beaſts did but typifie, and ſacramentally ſet before them, by whoſe moſt precious robes of righteouſneſs, put upon them by God himſelf, they ſhould be clothed both to hide their nakedneſs and ſhame, and beautifully to adorn them in his ſight, as he then cloathed them with the skins of thoſe innocent beaſts, *viz.* with the righteouſneſs of the *Meſſiah*, that promiſed ſeed of the woman, (whence I conceive may be a good argument, for the ſalvation of both our firſt Parents, *Adam* and *Eve*, and that then God did not forſake them, the work of his own hands, as *Pſa.* 138. 8. in that he himſelf ſo covered their nakedneſs, and cloathed them with thoſe skins) (though their firſt born *Cain* periſhed with his wicked off-ſpring, for the moſt part, at leaſt afterwards by the flood) After this, as Chriſt by ſacrifices, and other inſtitutions of God, was from time to time ſet forth to his people, by the teachings of his holy ſpirit, ſo God the Creatour made known his glory in his Throne, the Church on earth, in the face of Jeſus Chriſt the *Meſſiah*, that was to come (as the Apoſtle ſpeaketh, 2 *Cor.* 3. 6) by the workings of the Holy Ghoſt, in all ſucceſſions of ages to the coming of Chriſt himſelf actually in the fleſh; Still from the Throne to the four living wights, and by them to his twenty four Elders, in all times hath he ſo in ſucceſſion diſcovered himſelf; of which diſcoveries we may obſerve two great Periods under the Old Teſtament (beſides many other leſſer ones) the two great Periods were the Old world before the Flood, and the new world after the flood, until Chriſts time, and theſe two, the Rainbow as we noted, evidently implies, in drowning the old world, and aſſuring preſervation to the new world from the like. In the firſt period, when God did communicate his pleaſure to any living wights, then neer to his Throne, it was not by written word, but by voyce, or viſion, or dreams, or any ways, he was then pleaſed to uſe to any ſorts of perſons, either extraordinarily inſpired, or to the fathers of

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families, or the first born (as sometimes he used) or such as were eminently raised up by him, as *Enoch*, *Noah*, &c. In regard they lived many hundreds of years, they might well by tradition and verbal instruction, personally teach the will and pleasure of God to his people, and then they needed not the use of writing (so God most wisely orders all things in their due seasons) and indeed if they had had the gift of writing, it would have been in a manner endless, by reason of their long lives, and great knowledge, more then in *Solomon's* time, who said, (*Of making many books there was no end.*) Some of the first Fathers lived almost two third parts or more of the Old worlds time after *Adam*, and yet lived with *Adam* the man made immediately by God. The other great period from the flood, till about the year of the Creation, 4000. (as Bp. *Usher* computes them) which was, from the time of the flood, computed *Annal. Mund.* 1656. the sum of 2344. years more, and for the space of 855. of those years, by the said Reverend Authors account, till the Law was given by Christ in Mount *Sinai*, in the year of the world, 2513. at which time *Moses* was taught and inspired to write his *Pentateuch*, or five books, the substance of the then revealed will of God to his Church, there was no written word, but then by reason of Gods many institutions to his late redeemed people of *Israel*, out of *Egypt*, and the shortness of their days, he knew his written word to be needful to them, and all posterities of his Church, who might thereby from age to age have more of the Gospel-glory of the *Messiah*, still breaking out in new glimpses of light, till the sun of righteousness himself should arise, with healing in his wings, and that the whole counsel of God concerning him, might in substance be revealed in writing, and all needful things by his spirit of wisdom and revelation, till his prophetical office in matter of Revelation of substantial truths, was fully accomplished under the Old Testament, before he actually appeared in his Priestly office, and though Gods Spirit in *Noah*, *Sem*, and others, after the flood, as he was pleased to raise and inspire them, till *Melchisedech* (if he was not the same with *Sem*, as some conceive) *Abrahams*, *Isaac's*, and *Jacobs* time, and long after, God was pleased to supply them otherwise without writing, but yet even then he had no less his true and invisible Church, viz. his four living wights, or living creatures, as *Ezekiel* speaks to be his seers, both in,

in respect of himself, and his twenty four Elders, and [illegible] people, both to see for them, and see to them, to teach them and rule them, by such special dispensations as he was then pleased to manifest himself to them by; and round about his Throne, his true Church upon earth, where onely his glorious name is extolled, in all his gracious manifestations of himself to them, but no where else in the world; as *Psa.* 145. *There his Saints bless him and talk of his power, &c.* we might take occasion from this abridgement of the Old Testament to speak many things of the Ark, wherein *Noah* and they with him were saved from the flood (as salvation is onely to be had in the Church) which God exalts on high above the reach of the worlds calamities, and so of many particulars of Gods directing *Noah* to make it, having fitted him both with grace and worldly wealth and power to accomplish it, to be able to pay such multitudes of wicked wretches, that though they might deride his attempt so long, to sail on the Mountains, yet for the reward and recompence of their labour, would not resist (as is probable) but rather assist him therein, it was a work doubtless for a Mighty Prince to accomplish; so there are many other observable things, as his going into the Ark, his staying there, his shutting up the persons and creatures taken in, seven of clean creatures, some for sacrifice, and two onely of the unclean, and his going out, all appointed by Christ himself, who is alway graciously present with his Church, but especially more remarkably in the deep floods of her affliction or trouble. Yea, afterward we may observe that God would have an Ark made, that as his Church was before saved in the Ark from the Flood; so his Church instituted amongst his *Israelites*, must know that the salvation and help was in him that would have his gracious presence figured to them by an Ark, from whence, and by means of which, according to his own direction, he would, as from a divine Oracle, reveal himself and his pleasure to them, and where that was by his own order, there his throne of grace and mercy-seat was to be attended by his four living wights, and twenty four Elders, both in the moving tabernacle of *Moses*, *Joshua*, and the rest, till king *David* and all his time, till his other type *Solomon* did afterward build him an house, where the Ark of God was in the King of *Judahs* reign, till the Jews Captivity in *Babylon*, in the year from the creation, 3395. which was not much

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Ap. Usher Annal. p. 118.

much more time after the flood, then the world had being before the flood.

Now as *Moses*, the great Prophet, who by Gods direction first made that Ark, foretold of Christ, the great Prophet of his Church, that him the Lord their God would raise, like unto himself, and that he should be heard in all things that he said unto them, and as the Father required at his transfiguration, that they should hear him, *Matth.* 17. whose spirit both informed *Moses* and all the Prophets, so by himself he was excellently, and immediately instructed in making of the Ark, and the Tabernacle, and all that belonged to them, that all should be made according to the pattern in the Mount; As *Moses* was the instrumental deliverer of *Abrahams*, *Isaacs*, and *Jacobs* natural posterity, out of the bondage of *Egypt*; so the spiritual gifts and graces of Christ, unto the spiritual seed of *Abraham*, *Isaac*, and *Jacob*, are the onely instruments of their spiritual deliverance from the spiritual bondage of sin and Satan, when they are conveyed thereby (as the *Israelites* were) through the Red Sea of Christs blood, and spiritually baptized by him (as the Apostle speaketh) in the Cloud, and in the Sea of spiritual Regeneration, and as the *Israelites* were circumcised, when they had passed through the Red Sea, the badge of their Covenant with the Fathers, so the spiritual circumcision was to be on the hearts of the spiritual seed, and as *Moses* that was the Minister of Circumcision, and the Law, could not bring the *Israelites* unto *Canaan*, but *Joshua*, accompanied with faithful *Caleb* did; So the Law made nothing perfect but the bringing in of a better hope did, as the Apostle saith, *Heb.* 7. 19. and even so all the typical Priesthood, and Sacrifices, and oblations, did but seem to set forth to the faith of Gods people, what was to be done by the true High-Priest, the Lord Jesus Christ, by his once offering up of himself for mans sin in the end of the world, *Heb.* 9.

So here likewise by *Davids* providing for the building of Gods house, where the Ark should rest, as he intended, yet was not permitted, but it was promised to him, and fulfilled, when the Ark was gloriously placed there in *Solomons* time, and honoured by evident manifestations of Gods presence there, (though all the institutions then used in that Temple, which was a type of Christs body, were but likewise typical of his priestly Office, to come under the New Testament) so these two

famous Kings were eminently types of Christs Kingly Office.

First, As *Sauls* worldly Kingdom was to be removed to make way for *Davids*, a man after Gods own heart, who was anointed of God, though sometimes despised of men; and as *David* overcame all the enemies of Gods people; as *Davids* Kingdom was full of troubles at first, yet after he had a compleat conquest over all his enemies round about, and enjoyed peace on every side; So Christ came in a low appearance into the world, (at least in the worlds eye) yet by humbling himself, he got the victory; he hath been long fighting mystically for his people, and shall at last gain them a peaceable Kingdom, and all his foes be made his foottool in Gods due time, *Psal.* 110. but till that full victory, his Ark, as in *Davids* time, will be in a moving Tabernacle, but when the raign of the true *Solomon* comes, his Ark will be setled, his Kingdom shall be peaceable and flourishing; Now that these were but types of Christs Kingdom, appears by the eclypsing the glory of both; First, after *Davids* victory he fell, and upon that succeeded many afflictions from his own house to the end of his days; The most glorious raign of *Solomon* at first, afterwards ended in as dark obscurity by sin and sufferings, and his Son *Rehoboam*, grossly provoked *Israel* to the loss of ten Tribes, and afterwards both *Israel* and *Judah* were in a declining condition, till that whole generation went into Captivity, and the Ark of God ceased to be any more with the *Jews*, and though after seventy years, according to Gods promise, many thousands were brought back to *Jerusalem*, by the decree of *Cyrus*, as God foretold, yet the Ark of God was no more amongst them, nor they ever after but in a decaying state, though God upheld the race of *David*, in the Tribe of *Judah*, yet much in obscurity till Christ, that lineally was to proceed out of *Davids* loins, came in the flesh; in whom that promise was so fulfilled (but yet in the set time when the Scepter was departed from *Judah*) so that the glory of *Davids* Kingdom was not to be in himself, or *Solomon*, or their posterities, according to the flesh only, but in Christ the great deliverer of his people, both from spiritual and temporal bondage and captivity (as the Prophets of old abundantly witness, and the New Testament confirms, as may be shewed hereafter, by Gods assistance) yea, *David* himself, in many Prophesies, foretells of Christs Kingdom, what never was, or can be performed, to his meer natural off-

spring, as beside many others, *Psa.* 72. and *Psa.* 137. do plainly shew.

Again, Consider that when some of the Jews came back from *Babylon*, what numerous multitudes (not many ages after) remained in the *Persian* Dominion, in *Ahashuerus* and Queen *Hesters* times, scattered (as *Haman* said) through all the hundred twenty and seven Provinces that he ruled over, toward whom, as God shewed mercy to them, by *Ahashuerus* Marriage with *Hester*, a captive Maid of the Jews, so thereby seems to be shadowed, how Christ the great King of his people, though they have been long scattered in the captivities of many generations, yet will again betroth them unto him in faithfulness, as he speaketh by the Prophet, *Hos.* 2. 19. which flourishing time of Christs Kingdom, is described by the Spirit of God, in the thousand years under or after the seventh Trumpet, of which many things will be revealed, when he shall take to himself his great power and raign, *Rev.* 19. and the Kingdoms of the world shall become the Kingdoms of our God, and of his Christ, *Rev.* 11. 15. then as he the Angel of the Covenant, shews that at the beginning of the seventh Trumpet, the mystery of God shall be finished; Christ had wrought mystically in his Kingdom before, but then he will shew himself in his Kingly authority; before, the Ark in the Temple might not be seen, save by the High-Priest, but then the Temple in Heaven shall be opened, and there shall be seen in his Temple the Ark of his Testament, *Rev.* 11. 19. The *Israelites* were of old a generation of Prophets as *David* stiles them, *Psa.* 105. 15. *And do my Prophets no harm*; for they had such discoveries of God and his works renewed unto them by the Spirit of Christ in the Ministry of *Moses*, in his five Books, wherein they were taught of the creation of all things, the destruction of the old world, the fall of man, the way of salvation for old and new world, what God had done for them, what service and obedience he required of them, in what way, and by what ordinances they should be accepted of him, which no other people had besides them, all the time, Gods Ark was amongst them.

Yea, they were also a Generation of Priests then, for though onely the Priests in office, then in reference to Christ, might kill the Sacrifices, and place them upon the Altar, yet in regard they were to bring their own Sacrifices to lay their hand

knowledge their sins, to testifie their repentance, yet it was onely the faith and repentance of the true *Israelites*, that through Christ (unto whom they looked spiritually) by whose onely propitiation and attonement, they expected to be accepted, and so spiritually now; Christ hath made all his servants in his true Church, both the twenty four Elders, and the four living wights, Kings and Priests unto God, and an excellent Kingdom by faith and grace they know they shall even upon earth injoy in due time, as may appear in the next *Chap.* 5. *Vers.* 10. *We shall reign upon earth.*

And so we have represented what is here said of Gods true Church, under the Old Testament, by the representatives thereof, praising him as Creatour, all which time it is to be observed that his holy Sabbath was kept in remembrance of God, as creatour of Heaven and Earth, and that he rested on the seventh day from his work of Creation, which was by our Saviour in the New Testament, changed to the first day of the week, in remembrance of the work of our Redemption, and for the honour of him our Redeemer, who rose the first day of the week from the dead, when he had finished that most glorious work, &c.

A few things more I shall commend to your Christian consideration from the Old Testament, before we come to speak of the fifth *Chap.* of the *Revelation* (as to our forementioned purpose) for whereas in the Vision concerning the Trinity of persons in the former *Chap.* the second person *viz.* God the Son, to whom the great work of Mediatorship was committed, being set forth as it seems by the Rainbow, in sight like an Emerald; which Rainbow plainly minds us both of the Flood and the Ark; the Flood again holding out,

1. Judgement to the Old World.
2. Mercy to *Noah* and the new World.

Again, the Ark both then and from *Moses* time, evidencing Christs gracious presence with his people, both in the Old and New world; And the consideration of God the Sons execution of all the Mediatours great Offices, as the great Prophet, Priest, and King of his true Church, are so frequently set before Gods people in succession of times in the Church, as the great thing to be eyed by them, therefore besides the general respect of these three offices to the universal Church, and

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the particular to every true beleiver in all times, there ſeems a third reſpect to be much taken notice of in Holy Scripture, of many ſpecial manifeſtations of the ſaid three Offices of Chriſt, in the ſeveral ages and conditions of his Church, or rather of Chriſts, ſo ſetting himſelf forth before his people, in thoſe ſeveral times in thoſe three great Offices.

For as there hath been a moſt large time of his Prophetical Office under the Old Teſtament, when Chriſt by a ſpirit of Wiſdom and Revelation, till his coming in the fleſh, revealed all his Fathers will.

And 2. According to his Prieſty Office ever ſince; And ſo,

3. Will do in the third period, under or after the ſeventh Trumpet in his Kingly office, likewiſe, as may happily be frequently obſervable in Scripture, how by a remarkable divine hand, there have been many ſhews hereof in many leſſer periods.

Firſt, Even before the flood, there were ſome ſhadowings of Chriſt in all his offices;

1. Of Propheſie, in that he revealed himſelf to the Holy Fathers of the firſt times, by voyces, viſions, dreams, and the like, what ſervices would be acceptable to the Father.

2. As a Prieſt, in *Enoch*; in that *Enoch*, as Chriſt in the fleſh, came to do the Will of God in the body, *Heb.* 5. 10. Who as Chriſts type, ſo walked with God, he was tranſlated; as Chriſt when he had done his Fathers Will, aſcended into Heaven.

3. As a King, in *Noah*, whom he fitted and inabled him ſo to preſerve his Family, and all them with him in the Ark, when all his enemies were wonderfully, and juſtly deſtroyed by the Flood.

Secondly, Again, after the Flood in *Abrahams* time, Chriſt revealed his Fathers will to him, as his Prophet, calling him from his Fathers Idolatry, teaching him to ſerve the true God, as was agreeing to his will; making him a King by ſubduing thoſe Kings that had carried *Lot* captive, and reſcuing him, and thoſe that belonged to *Lot*; yea, in that he offered his Son *Iſaac*, he acted as a Prieſt, and was bleſſed by *Melchiſedeck*, the Prieſt of the moſt high God, who was likewiſe King of *Salem*, of whoſe order of Prieſthood Chriſt was to be, who was without Father, without Mother, without beginning of days, or end of life, as the Apoſtle deſcribes him, *Hebrews* 7. 3.

But

But Thirdly, more remarkably, after God would have an instituted Church in the posterity of *Abraham*, *Isaac*, and *Jacob*, to whom he had made and renewed his promise of *Canaan*, and given them the Sacrament of Circumcision, as a sign and seal of his free grace promised to them, and had brought their posterity out of *Egypt* with an high hand, and conducted them through the Red Sea, to sacrifice to himself in the wilderness, not as their Fathers had done formerly, but as *Moses* told *Pharaoh*, *as the Lord their God should afterwards teach them*, for they knew not how he would be served, till they came into the Wilderness, where he afterward appointed his instituted worship, for till the making of that Covenant with *Abraham* and his seed, the Sacrifices that had been used all along, till then, seemed as much to have had the nature of a Sacrament, to strengthen and confirm the faith of the beleiving Antients in the *Messiah* to come, (for we read not of any other they had, till *Abraham*) as to typifie unto them, that Christ was to dye for their sins. But after Gods instituted Worship by *Moses* Ministry, the said three great Offices of Christ seem to be frequently shadowed out; *Moses* was his Prophet, who is likewise said to be King in *Jesurun*; and *Aaron*, who was his mouth unto *Pharaoh* at first, was afterwards actually the High-Priest, the first type of Christ, in that order and office; but all along that Ministration, till *Sauls* worldly Kingdom was set up in causeless discontent, by the peoples corrupt will, who would have a King (instead of good *Samuel*, and of God himself) who told *Samuel*, they had not cast off him, but God likewise; for they sought a King after their own corrupt will, not seeking to know Gods pleasure therein; which soon again fell, when God had sought him a man, even *David*, whom God set up. And when the *Israelites* were actually come out of *Egypt*, and had miraculously passed through the Red Sea (whereby was figured, how by Baptism, and spiritual Regeneration, Gods people are brought out of the bondage of sin and Satan, and so soon as they were come into the Wilderness (which many ways shadows out the state of Gods people in the world, &c.) then *Moses* as a Prophet, makes known the Will of God to them; *Aaron* as a Priest makes intercession to God for them, and Christ himself (as judicious *Burgess* proves) as the great King gives his Laws in great Majesty and terrour, for all things to be observed by his people, though

1 Sam. 8.

though *Moſes* was then likewiſe his Deputy King in *Jeſurun*, and ſo all along in the Wilderneſs, *Moſes* was King and Prophet, and *Aaron* and his Sons Prieſts; So after that, when they were to paſs over *Jordan*, to enter into the promiſed Land, *Joſhua* is then made Captain, to fight Chriſts Battels, under that great King, that appeared to him, *Joſhua* 5. the Prieſts carrying the Ark dry-ſhod, through the then overflowing waters of *Jordan*; and *Joſhua* again, as a Prophet, reveals the pleaſure of God unto them, not onely in civil affairs, as to dividing the inheritances, but alſo in ſpiritual admonitions and inſtructions, upon many occaſions, &c.

Again, many times in the Judges days, when *Moſes* and *Joſhua's* counſels were forgot, and their predictions concerning that peoples revoltings were fulfilled; yet even then, Chriſt who was from the beginning the powerful great King of his Church, ruled many times amongſt them and their enemies too, apparently, as the Scriptures witneſs, even then likewiſe he raiſed up his Deputies, called Judges, as *Gedeon*, *Jeptha*, *Deborah*, *Barack*, *Sampſon*, and others, again to reſtore his inſtituted worſhip, and Prieſthood, and be deliverers to his revolted and oppreſſed people, as occaſion did require, inſtructing them by his prophetical ſpirit therein. But from the beginning of *Davids* time, as we noted theſe three great Offices were more remarkably, and eminently ſet forth, eſpecially while things continued in any tolerable order, in the good Kings raigns that followed, wherein the glory of Chriſt the Mediator, in his three ſaid Offices, as Prophet, Prieſt, and King, was ſtill ſet forth in their following times, to ſhew that therein conſiſted the glory of Chriſts Mediatorſhip, as much more might be obſerved in this kind.

Rev. Chap. 5.

The further illuſtration of the former Doctrine, from Rev. 5. *chapter, where after the ſummary conſideration of that Chapter is briefly hinted, the Doctrine of the New Teſtament therein comprized, which firſt was ſet down largely before the giving of the Revelation in the writings of the Evangeliſts and Apoſtles. But ſecondly, there more eſpecially is Chriſts the Lambs Revelation, and execution of the affairs of that book, but ſo as to erect his Kingdom in the iſſue,*

for

for which they so exult, verſ. 10. and we ſhall reign upon earth, *wherein the repreſentative Church doth ſo eminently rejoyce*, v. 11. *and the four living Wights add their fiducial*, Amen, *after the praiſe of all creatures; and the twenty four Elders fall down and worſhip*, v. 14.

PRoceed we now to the fifth Chapter (the Scene and the Chorus being ſo excellently ſet in the former Chapter) as reſpecting God the Creatour, worſhipped on the ſeventh day Sabbath, eſpecially to glorifie him for his great and good work of Creation, who as three in perſons, one in eſſence, *Holy, Holy, Holy, Lord God Almighty*, ſo worſhipped in the Old Teſtament untill the coming of Chriſt the Redeemer, who having finiſhed the work of Redemption, is the Lord of the Sabbath changed, it from the ſeventh to the firſt day of the week, who in this fifth chapter is ſaid to be *a Lamb that was as it were ſlain*, who is therefore praiſed by men, Angels, and all creatures with him on the Throne, for that moſt glorious work of Redemption, and acknowledged in the great benefits that redounded to his Church thereby. Where again conſider,

Firſt, The Viſion, with the effect of it.

Secondly, The Doctrine and Uſe of both,

1. By Men. 2. By Angels. 3. By all creatures.

The Viſion for the greateſt part is the ſame in ſubſtance; the decyphering of the Father, the Holy Spirit and the Church, the ſame; but God the Son who is repreſented as a Lamb that had been (as it were) ſlain, whoſe glorious work of Redemption and Grace towards his true Church, is the ſubſtance and driſt of the Viſion, wherefore he is accordingly praiſed.

Firſt, Conſider the Viſion, v. 1. to 8. and the effect on the four beaſts, *v.* 8.

In *Verſe* 1. A book was in the hand of him on the Throne.

In *Ver.* 2, 3. A proclamation by a ſtrong Angel for one to open the book.

Verſe 3. None was found worthy in heaven or earth.

Verſe 4 Is the great diſcouragement of St. *John* thereupon, *he wept much, as without hope* &c.

In *Verſe* 5. One of the Elders comforts St. *John*, that *the Lion of the Tribe of Judah, the root of David, had prevailed to do it.*

In *Verſe* 9. The former deſcription of the true Church, but with the Lamb in the midſt of it; Who is ſet forth, firſt, by his ſuffering,

[illegible], by his victory, whereby, having killed death, and was thence but as it were ſlain, and conſequently by his dominion over all things in heaven and earth, therefore ſet forth by ſeven horns, denoting his perfect power. Secondly, by ſeven eyes denoting his perfect wiſdom and providence in all the earth, where, by his holy Spirit he worketh as he pleaſeth.

In *Verſe* 7. The Lamb (as was told St. *John*, *verſ.* 5.) *takes the book out of the hand of him that ſate upon the Throne*; whereupon follow the effects of the Viſion in the Church.

Firſt, Worſhip by the Beaſt and Elders, *v.* 8.

Secondly, Praiſe by a ſong: Where

I. The nature of it, *A new ſong, for new Teſtament mercies.*

II. The matter of it, *Thou art worthy*, *v.* 9, 10.

In the matter of the new ſong, conſider

1. An acknowledgement that the Lamb, and onely he was worthy to take the book, and open the ſeals thereof.

2. The reaſon of the acknowledgement,

Firſt, from the greatneſs and extremity of his ſuffering [*thou waſt ſlain.*]

Secondly, By the efficacy and prevalency of his ſuffering; *Thou haſt redeemed us unto God.* Where

1. The price, *by thy blood.*

2. The extent, *Out of every Nation, Kindred and Language.*

And thirdly, the benefit redounding to the Church by ſuch redemption, *verſ.* 10. *Thou haſt made us to our God*, &c. *and we ſhall reign.* Where

1. Here is what all the faithful in the true Church, ſpiritually here obtain, *They are made Kings and Prieſts unto God now in this life.*

2. For advantage and advancement, which they ſhall have in that place where they have ſerved Chriſt, or ſuffered for his name, there they ſhall reign with him: *We ſhall reign upon earth.*

In *Verſe* 11. A Viſion of innumerable company of Angels about the Throne, the Church.

In *Verſe* 12. Their ſong of praiſe, where firſt the Object, *i.e.* the Lamb, whoſe worthineſs they likewiſe acknowledge, for being ſlain.

Secondly, The right and due belonging to him thereupon, *viz.* *That he receive power, and riches, and wiſdom and ſtrength.*

In *Verse* 13. is the general concurrence of all creatures, 1. In *Heaven*, 2. In *earth*. 3. Under the *earth*. In the like acknowledgement and praise to be, 1. *To him that sits upon the Throne.* 2. To *the Lamb for ever and ever.*

In *Verse* 14. First, The fiducial Amen of the four living Wights.

Secondly, The assent and consent of the twenty four elders, manifested,

1. *By their falling down.*
2. *By worshipping him that lives for ever.*

1. In their falling down, shewing their humble subjection.
2. In their worship, their sincere affection to the glorious object; *Him that lives for ever.*

So that in this *Cap.* there is an excellent testimony of Jesus, set forth by the spirit of Prophesie, being the main substance and scope of New Testament Doctrine (as in the Gospels are excellently set forth) wherunto the Lamb as it were slain, hath reference, being eternally slain in the Fathers decree, but then actually slain in due time, and yet alive again, and was but as it had been slain, being the All-sufficient Mediator, that had conquered Sin, Death and Hell, and had perfect power and providence over all the earth, but by his Divine Spirit, holily and wisely ordering all for the good of his universal, true, invisible Church, and so according to his glorious excellency hath thence forward both the said Testimony and Spirit of Prophesie, and power to reveal and execute all the holy pleasure of his Father in what remaineth to be accomplished upon the earth to the end, namely in revealing and fulfilling all things contained in the Book of *Revelation, in two distinct Prophesies

**The Book given to the Lamb to look into, and to open the Seales thereof, viz. The Book of* Revelations, *is diversly apprehended by severall persons, some describing it as a book bound containing many folio's or pages, and yet to have seals upon it, closing it up. Others, more probably to be a Volume or Roule, containing the Prophesies of many things to be unfolded successively in order, being one rouled upon another, and on the outside to have 7 seals hanging down each by other as on 7 labels; but it may seem rather probable they were 7 narrow Scrowls each one sealed down at the end upon the Roul one by another in the length of the Roul to hold it together, till all the said 7 seals were loosed, and that at the loosing of each seal the contents of each Seal-prophesie was made known thereupon successively, but when the last was loosed (in what part soever of the length of the roul it was) upon the taking of that, came off the larger Volume of the 7 Trumpets, which so proceeded out of the seventh seal, being thenceforth loosened, to be*

phesies through all times, both first, in the Seal-Prophesie of State matters, respecting the Roman Empire, in *chap.* 6, 8, 9, and 11. some things to *ver.* 15. respecting both Church and State. And secondly, Of the Book-prophesie, *chap.* 12. concerning the Church affairs to the end of the Book, which was in the hand of the Angel, *Rev.* 10.

1. Concerning the Seal-prophesie, in *chap.* 6. are contained the six first seals, containing all to be done in the first three hundred years, till the woman in travel obtain'd a man-child from God, to wit *Constantine the Great*, the famous Christian Emperor, after all those ten throws of persecution, while *Michael* & the Dragon fought hand to hand (as it were whether the Devils religion of heathenish Idolatry, or Christs true Religion should prevail; and out of the seventh Seal proceeded the seven Trumpets, containing all time succeeding; both the interim untill Antichrist arose, and his time, and times, and half a time, or forty two moneths took place; wherein, as Christ in the first Seal rode upon a white horse, and by the preaching of the Gospel went on conquering, by bringing in the faithful to the Gospel thereby, so (*to conquer*) afterwards all his enemies by the red, black and pale horse, and other judgements to subdue his enemies successively; and in the three first Trumpets took away the very seat and mansion of the Dragon, that he that till that time letted might be taken out of the way, that Antichrist might come in his room, as the Apostle *Paul* foretold, 2 *Thess.* 2. 7. But from the time Antichrists forty two moneths begun, to the end of the sixth Trumpet, or the second woe, we have the fourth Trumpet proceeding in the ruine of the Empire in the West, and the fifth Trumpet is the beginning of the ruine of it in the East, *cap.* 10. by the Mahumetan Saracens, those locusts out of the bottomless pit, hurting all but the green fruits sealed to be preserved from that first wo Trumpet, as was foreshewed, *chap.* 7. who destroyed one half of the Eastern Empire; and after the other Mahumetan Locusts

unfolded successively, from the whole length thereof, which (in such case) must needs greatly abate the bigness of the Book or Volume as first delivered to Christ the Lamb, and thereupon the remainder of the same book might well be stiled (Βιβλαριδιον) a little book in the Angels hand, *v.* 10. *which was open, not sealed, as before, which St.* John *was afterwards bidden to take and eat up; whereupon he was enabled from that Book-prophesie to set down what concerned the affairs of the Church more especially, beginning at the same time with the first Seal-prophesie, all along to the end of the world, contained in Chapter* 12. *and so forward to the close of the Book.*

under the sixth Trumpet, namely the Turks took away the other part of the Eastern Empire, whose 396 years are not yet expired, till the end of the sixth Trumpet, and the second woe, as is said, *Rev.* 11. 14. which is to be at the rising again, and the ascention of the Witnesses. And from *ver.* 15. of the 11. *chap.* is a brief comprisal of the seventh Trumpet, to the end of the Seal-prophesie, which ends all time; yet in the first part of that 11. *chap.* is contained a Cronological Table, having reference to both the Seal-prophesie and the Book-prophesie in the Angels hand, *Rev.* 10. 2. which begins again *chap.* 12. and so forward to the end. But here first observe the table of all the times of both Prophesies, *Rev.* 11. where the first verse hath reference to the primitive times, when the Temple and the Altar, and they that worshipped therein were regular and measured. *Verse* 2. contains the time of Antichrist, set forth by the Court without, to be left to the Gentilizing Papists, to be trodden under foot 42 moneths. From that Verse to the 14. is the contemporary two Witnesses prophecying in sackcloth, to the finishing of their testimony, and last great killing and resurrection, at the end of the aforesaid second Woe, and beginning of the said seventh Trumpet, to the end of the chapter.

But the second, or Book-Prophesie in the Angels hand, *Chap.* 10. 2. contains all the former times in the Seal-Prophesie, and to end at the same Period, going over them again, begins at *Chap.* 12. wherein was again contained what is given to Christ the Lamb to reveal and execute, in reference to the affairs of the Church; In *Chap.* 12. are contained chiefly in that respect the state of the true Church in the primative times, before Antichrist arose, both in regard of her primative glory, and the rage of the Dragon against her, till her flight into the Wilderness, to be fed there by the two said Witnesses, in Sack-cloth, *for a time and times, and half a time.*

In *Chap.* 13. We have the description of the false Apostatical Church, (from about *Anno* 406. as is probably conceived) from *Honorius* the Emperor, and Pope *Innocent* the first his time, set forth in a twofold beast, wherein Antichrist and his followers are, *vers.* 1. described in their politique capacity, as taking possession of the seat of the Roman Emperour in the West, into which, when the Dragon, who was before dispossessed, cunningly winds in that his substitute the Beast, giving his power and place unto him, under a new shape of Idolatry, and so

by

he riſeth out of the Sea, having ſeven heads and ten horns (expounded *Cap.* 17.) *having upon his horns ten crowns, and upon his head the name of Blaſphemy.* By the other Beaſt, *verſ.* 11. he is ſet forth in his Eccleſiaſtical capacity, making up one body with his Clergy, ſo he is ſaid to come out of the earth, of an earthly conſtitution, having *two horns* of power, Eccleſiaſtick and Civil, *like a Lamb, but ſpeake like a Dragon*; But concerning the twofold Beaſt, Chriſt the mighty Angel deſcribed, *Chap.* 10. 1. when he gave the Book to *John*, containing the Beaſts forty two moneths, ſpeaks, *verſ.* 6. 7. that his time ſhould be no longer; And to that end had his two Sack-cloth Witneſſes prepared, *Cap.* 11. The Paſtours to feed the woman in her wilderneſs-condition 1260. days, of years; whom in a ſeeming diſgraceful manner he ſets up againſt this great Beaſt (which in appearance is, *maxime imper congreſſus*) they being contemptible in the worlds eye, and yet lets them know they ſhould have all along ſuch power, that they ſhall by the ſpirit of Propheſie overcome the Beaſt, with all his worldly grandure and greatneſs, and by ſuffering and dying, after the Lambs example) at laſt totally and finally overcome him; And yet all the while, that falſe Antichriſtian Apoſtatical Church of ſpiritual *Babylon*, that ſcarlet whore deſcribed, *Rev.* 17. Sits as a Queen, not onely bewitching the Chriſtian world with her Sorceries, but alſo making the Kings of the earth drunk with the cup of her ſpiritual fornications; the true Church, (though in a wilderneſs-condition,) yet continues to ſing a new ſong on Mount *Sion*, with the Lamb, and to follow him where ever he goeth, while the deſtroying Angels by their judgements, ſurprize the Whore, *Chap.* 14. And therefore while the Whore in all her gay gaudery, promiſeth her ſelf ſecurity, that ſhe ſhould ſee no ſorrow; Chriſt hath his ſeven Angels, with their ſeven laſt plagues or Vials, to be poured out upon her, bringing her inevitable deſtruction by degrees, upon what ever was of worth in her accompt, even to deſtroy the Kingdom, Throne, and Empire of the Beaſt, and even to make thoſe Kings which the Scarlet Whore, riding upon the Beaſt had before made drunken, to hate the Whore, and make her deſolate and naked, and eat her fleſh, and burn her with fire; And laſtly, as a mighty Conquerour, *Rev.* 19. Chriſt overthrows in the *Armageddan* Battel, all the Hoſts of the Dragons ſubſtitute, and poſſeſſeth his Empire, therein and

all

all other the Dragons dominions beſides, and caſts the Beaſt and the Falſe Prophet, the Pope and his counſel, into the Lake of fire and brimſtone, and then as the moſt puiſſant King of Kings, and Lord of Lords, lays hold on the Dragon, *Rev.* 20. and binds him likewiſe with a great Chain, and ſhuts him in his Dungeon the bottomleſs pit; And ſets up his own Kingdom, Dominion, and Soveraignty, generally over all perſons, places, and times, of the ſeventh Trumpet, and thouſand years, wherein by his word he declares, he will reign with his Saints upon earth, *Rev.* 11. 15. *and* 19. 20. where again, all time will end.

And in this laſt period are ſet forth as *Synchronals*, the binding of Satan, the raign of Chriſt with his Saints a thouſand years on earth, The new Heavens and new Earth for the ſame ſpace of time, and the Tabernacle of God with men; The new *Jeruſalem*; The pure River of water of life, and the tree of life, bearing the twelve manner of fruits, whoſe leaves are for the healing of the Nations; All which are to be during that happy time, when the Kingdomes of the world are ſaid to be the Kingdoms of our God, and of his Chriſt, as was expreſſed, *Chap.* 11. 15. And when the *Lord God omnipotent reigneth*, as the great multitude of his ſervants are taught, out of the Throne to praiſe him ſo enlargedly, *Chap.* 19. 5, 6. For as we noted before in all the Book of the *Revelations*, where things are not ſaid to ſucceed one another, as the Seals, Trumpets, and Viols; but one Table of Chronology is aſſigned to them all ſuch diſtinct Viſions are contemporaries (as all that concerned the true and falſe Church in Antichriſts time) have the ſame meaſure, though diverſly computed, by moneths, days, *a time, times, and half*. So all theſe Viſions, under, or rather after the ſeventh Trumpet, have one Chronogical Table to compute their time, *viz.* a thouſand years, all which particulars being by Chriſts ſpecial order ſo ſtrongly aſſerted by the Angel, and the antient and latter Prophets, as earneſtly called in for evidence hereunto, for the ſtabliſhment of the Faith of Gods people herein, ſince he, the Lamb, that had power to reveal them to his beloved Diſciple Saint *John*, hath likewiſe power to execute and fulfil them in their ſeaſons, till all be done which in his Office of Mediatorſhip is committed to him, *having therefore ſeven horns, and ſeven eyes, which are the ſeven Spirits of God, ſent forth into all the earth*, whereby with his perfect

wiſdom

providence, he will accompliſh all that his undertaking.

Which Synchroniſmes in the laſt Period, according to Mr. *Mede*, (in his *Clavis Apocalyptica*) are as a guiding thread which who ſo taketh, and humbly and faithfully uſeth, may greatly (through grace) be helped in paſſing through many (otherwiſe inextricable labyrinths) in many dark paſſages of this book; for in this laſt period, the ſaid Mr. *Mede* hath gone contrary to the ſtream of Expoſitours, for many hundreds of years (as others ſince him have done) wherein for the ſubſtance there ſeems to be much clearneſs, (though the myſteries therein compriſed are very high and intricate) which in the enſuing, and now neer approaching times, will doubtleſs be much unfolded, when the *myſtery of God ſhall be finiſhed*, at the beginning of the ſounding of the ſeventh Angel, *Chap.* 10. 7. and when likewiſe *Gods Temple ſhall be opened in Heaven, and there ſhall be ſeen in his Temple, the Ark of his Teſtament*, Chap. 11. 19.

Now ſeeing in regard of all Chriſts other actings paſt ſince his taking of the book of *Revelation* at his Fathers hand, they have been myſtically and ſpiritually executed (though all moſt really and powerfully) ſo I conceive the myſtical manner of underſtanding his reign on earth, the thouſand years, ſeems in regard of the Symetry, proportion and ſuitableneſs to what hath already been done, is here to be underſtood (though as Mr. *Mede* obſerves) the Spirit of God ſets forth things of our latter times, more clearly then in the former. *As I then apprehended.*

Now that this may appear more evident, let us diligently weigh and conſider what the repreſentative true Church do in the ſequel, who in the unity of Faith and ſpiritual Grace, through all the times contained in this book, looking in a ſpiritual diſcovery or viſion, through all the ſeries of them, to the utmoſt compleating of the Lambs victory over Antichriſt and his followers, in that excellent Period of his Kingly power, ſolely and for ever, thence-forward to be held in his own hand, and *We* (ſay they) *ſhall reign upon earth*, as may appear from the 8. *verſe* of this 5. *Chap.* to the end.

Firſt, In *verſ.* 8. the ſaid repreſentative true Church, *fall down before the Lamb, having every one Harpes and golden Viols, and Odours, which are the prayers of Saints.*

Secondly, *Verſe.* 9. *They ſing a new ſong*, for New Teſtament grace and glory, *To the Lamb, ſaying, thou art worthy to take the Book and open the Seals thereof.* Thirdly,

Thirdly, They ſhew the ground and matter of their new Song, *Thou waſt ſlain and haſt redeemed us by the blood, out of every kindred, tongue, and people, and Nation* (where obſerve whence thoſe repreſentative four Beaſts, and twenty four Elders have their original deſcent ſucceſſively to the end of the world, having all along the ſame frame of ſpirit.)

Fourthly, They ſet forth the promotion and advancement he hath ſpiritually raiſed them up to in the earth, in all their ſucceſſions, by his work of redemption; Namely,

1. What they were actually poſſeſſed of, *Thou haſt made us unto our God, Kings and Prieſts.*

2. What more eſpecially, fiducially, and in viſion, they ſaw and ſay they ſhould have in the laſt period of time, where they had before ſerved Chriſt, or ſuffered for him, in the following words, *And we ſhall reign upon Earth*, as 2 *Tim.* 2. 12. if we ſuffer we ſhall alſo reign with him.

If any forſake father &c. Mat.

And hereupon comes in the concluſion in a general doxology, ſet forth in a viſion of an innumerable company of Angels round about the Throne and the Church, *verſ.* 11, 12. expreſſing their high praiſes to the Lamb; and then of all creatures joyning to aſcribe, *all excellency, bleſſing, glory, and power, &c. to him that ſits upon the Throne, and to the Lamb for ever and ever*; Whereupon the four Beaſts, or living Wights, ſay *Amen*; Teſtifying their faith and aſſurance thereof, and the twenty four Elders to declare their aſſent and conſent (like the people in *Solomons* time, when he had prayed at the conſecration of the Temple, and God manifeſted his glory there, 2 *Chron.* 7. 3.) *they bowed and worſhiped him that liveth for ever.* Which words ſeem to have ſpecial reference to Chriſt, as having been ſlain and alive again, and lives for ever more, as *Rev.* 1. 18. *who hath the Keys of Hell and death*, and in the end will caſt the Dragon, Satan, Hell, and Death, into the Lake that burneth with fire and brimſtone, which brings in the deſtruction of the world, and laſt judgement, *Rev.* 20. 11. *When Heaven and Earth will flee before him, that then will ſit upon the throne, and all ſhall be raiſed that are then dead, to come to be judged, &c.* verſ. 12, 13, 14, 15. So that the Spirit of God teacheth the repreſentative Church to look upon their reign on the earth, as the main thing that is driven at, in reſpect of themſelves, in the Book of *Revelation*, as a thing all along to be eyed by them, from the firſt giving of it, and

which

which shall be accomplished in all things till the consummation thereof; And thereupon, both they, Angels and all creatures break forth into praises, as was shewed.

Inferences from Rev. 5. *which will be proved in the Sequel.*

1. If the beginning and ending of the Visions given by Christ to his beloved Disciple St. *John*, hold out the great glory of Christs kingly Office with his Saints in the last period, under or after the seventh Trumpet, then such glory thereof is yet to come in the said Period.

But he hath therein so revealed such his Kingly glory to him, both in the beginning *Chap.* 5. *Vers.* 10. and in the end thereof, *Chap.* 20. and elsewhere:

Therefore, It shall so be fulfilled in the said third period.

2. If the representative true Church are taught by Christs Spirit, to look upon such his reign on the earth, as a great fruit of the redemption wrought by Christ; yea, as the compleating of his Mediators office in the world, and as a great honour and recompence (through grace) in time for their service and suffering for him in the world; *For if they have there suffered with him, sothereshey shall reign*; 2 Tim. 2. 12. Then they shall accordingly attain in due time the end of their expectation and confidence.

But Christs Spirit hath there so taught them, so to look upon such Christs reign on Earth:

Therefore, In due time they shall accordingly attain the end of such their expectation and confidence.

3. If Christs taking of his kingly power to himself at the seventh Trumpet, be the fulfilling of the Prophesies of the Old Testament, and his answering to the types therein contained of *David* chiefly, delivering the Jews and *Israelites*, and in *Ahashuerus* marrying captive *Hester*, and so delivering all the dispersed Jews, and *Israelites*, then it must needs be so undertaken and performed.

But it will be the fulfilling the Prophesies, and answering to the types of the Old Testament:

Therefore, It must needs be so undertaken and performed.

4. If the Spirit of God is eminently large and vigorous in setting out the glory of what belongs to Christs Kingly Office upon earth, in the said last period, then there is the more

sure ground to believe and expect it;

But he is eminently large and vigorous therein.

Therefore, There is the more sure ground to believe and expect it.

5. If Christs Office of Mediatorship must end when he resigns up the Kingdom to the Father [*when full reconciliation is made, and the perfect union of himself with his Church* (as her spiritual head) *is fully accomplished*] then before that time the eminency of his Kingly Office upon earth, must needs appear, as there hath been of his Prophetial and Priestly Offices hitherto:

But there is no Period left for it, but that under or after the seventh Trumpet, before his Mediators office shall so be finished at the said time:

Therefore, It must necessarily be in that third period to come, under or after the seventh Trumpet.

6. If the great glory of such reign of Christ will then appear in the multitude of his subjects, both of the *Israelites*, *Jews*, and *Gentiles* [*As the Scriptures abundantly witness*] then the greatest glory of his powerful grace, and the greatest confluence of redeemed and saved souls shall then come in.

But the glory of such Christs reign, will then appear in the multitude of such his subjects, in the glory of his powerful grace, and the confluence of such redeemed and saved souls:

Therefore, Such reign of Christ remains still to be executed by him.

7. If without such reign of Christ on earth, the mystical body of Christ will not be compleated, and that in the far greatest part of the members thereof, then to come in; then it must necessary come in its time to make his mystical body compleat in the members thereof.

But otherwise it will not be compleat in the far greatest part of the members thereof.

Therefore, It must come in, in that its due time.

CHAP. III.

NOw let us come to consider in what manner it may or shall be (wherein the great difficulty of the reign of Christ seems

to

to lye) which we ſhall endeavour to hold out two ways.

These Reasons were writ the contrary way in the Originals Copy.

First, In ſetting down ſome reaſons, which may ſeem to make againſt the perſona reign in his humane nature.

And Secondly, To ſhew that it probably may be underſtood in a myſtical manner, (for that ſome way it ſhall be according to Scripture is not to be denyed) *but becauſe that ſuch as his raign ſhall be, ſuch will his coming be*, when he is to raign, and take the Kingdom to himſelf, and ſet it up in the world; we ſhall therefore in reference thereunto (by Gods aſſiſtance) ſhew the ſeveral ſences of his coming, according to Scripture, ſince his Aſcention into Heaven, and endeavour to open this particular ſenſe of his coming to raign under or after the ſeventh Trumpet, and to give ſome illuſtrations thereof.

The firſt of theſe we ſhall now endeavour under this head; namely, to offer ſome reaſons againſt a perſonal reign in his humane nature, which are theſe that follow. Unto which, upon more ſerious conſideration, I have added theſe enſuing Anſwers.

These Answers were added to the eleven Reasons, in Apr. 1665.

Anſwer to that, [But ſuch as his reign ſhall be, ſuch will his coming be,] *That though that may hold true in a general ſenſe, yet not in a ſpecial; for though he will perſonally appear, according to Scripture, in the Clouds; Viſible to the ſight of all at his coming, yet it is not manifeſt (in ſo much As I can diſcern) that Chriſt will (at leaſt ordinarily) be perſonally viſible to any, ſave thoſe in the* New Jeruſalem *the thouſand years, though the whole world will then be his Kingdom, and at his pleaſure he may then ſtay at, or viſibly enlighten that City of him the great King, as it is called*, Mat. 5. *and ſhew forth his glory there, how, and as long as he pleaſeth, or otherwhere; likewiſe, as to* Paul, Stephen, *or as in the ſtory related by Mr.* Mede, *in his Anſwer to Dr.* Twiſſe *his ſecond Letter, of his viſible appearing on a purple Cloud, and ſpeaking to the Jews in a great conteſt with the Chriſtians in the Kingdom of the* Omerites, *about three hundred years after his Aſcention, for as he hath manifeſted his Kingly glory in the world, in the time of his ſitting at the Right Hand of God the Father in Heaven, ſo may he, as he and the Father pleaſeth, ſome way manifeſt himſelf perſonally Viſible in the World, (though probably vailed) ſave unto the raiſed Saints, in the time of his reign upon earth.*

Anſwer in general to all the Reaſons; *Firſt, and in general to thoſe ſeeming reaſons againſt Chriſts perſonal coming, and appea ing*

at the last ruine of Antichrist, which I first tendered, according to my then present apprehension, but afterward by a remarkable hand of God upon me, was further resolved from his word, as in the sequel may appear; Whereupon is likewise considerably offered, that in case of a new dispensation, a great part of these Reasons will fall voide.

First, Because the Scriptures do not clearly affirm any such thing as his personal being upon earth, before the last day of Judgement. But since I have found many places of Scripture that sufficiently evince it, as in the Fore-runner, in the Paper, *Sep.* 27. 1664.

Answer.

But to come to answer them particularly in order, for the tendering of things contrary, often occasion the clearing up of truth, which I wholely herein aimed at, or at least then groaped after for some time, *And thinking it more safe (then) to prove that such an appearance and reign of Christ should be then, which in order of nature was first to be proved, and onely offer things considerable (at least in appearance) why I conceived it to be in this or that manner, as both before and after may be observed;* But the paper, *Sep.* 27. 1664. in the πρόδρομος, *may sufficiently shew my mistake in that seeming reason.*

Secondly, Because the interpretations to that purpose do not seem convincing.

Thirdly, Because such interpretations do seem to gain-say some articles of the Christian faith, and such interpretations are not to be given, that have not Scripture warrant, especially if they oppose the received Articles of Christian Religion.

Answer to the second and third Reasons; *That the interpreting of Christs coming, or appearing to be personal, and visible about the destruction of Antichrist, and afterwards gloriously to be manifest, at least to the raised Saints in the World, is not contrary to Scripture, but a Scriptural explication of an Article of Faith;* See in the πρόδρομος, the latter end of two papers of, *Dec.* 7. and *Sep.* 27.

Fourthly, There seems to be no necessity of any such personal presence, since the Scriptures witness how that by a wonderful, powerful, and glorious presence, many great things have been accomplished effectually for the Church, in former and latter times, as all along when *Israel* came out of *Egypt*, Christ wonderfully shewed himself to be their King, in plague-

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ing *Pharaoh*, in destroying him and his Host in the Red Sea, while *Israel* passed safely through it, in conducting them wonderfully and graciously by a Pillar of a Cloud by day, and a Pillar of fire by night, all the time they sojourned in the wilderness, as signes of his presence with them, to guide them, provide for them, and protect them; And when Christ so evangelically gave to them the Law on *Mount Sinai*, (as Divines do evidence) thereby declaring himself their King and Law-giver, with such Majesty and terror, by thundring and lightning, and burning of the Mount, with shaking and trembling, and a mighty voyce, which made *Moses* himself exceedingly to tremble and quake, and the people so affrighted, &c. And afterward appearing unto *Joshua* with a Sword in his hand, he declared to him, he would go with him to subdue the *Canaanites*, saying, he himself was the Prince of the Host of the Lord, when *Joshua* likewise worshipped him, as is recorded, *Josh.* 5. 13, 14. So *Rev.* 19. 11, 12. there is a glorious description how he goes against *Antichrist* at the *Armageddon* Battel, when he will deliver his people from that spiritual *Egyptian*, and *Babylonian* bongage, &c. as in many other instances of the Old and New Testament, which hereafter we may set down.

Vide, Mr. Ant Burg. *Vin. Leg. p.* 145, 146.

Answer 4. *God in his own institutions and determinations is sole judge of what is necessary for the accomplishment of the whole work of redemption by Christ; and as to that the holy Scriptures only can resolve us; and for what is alleadged in the fourth Reason concerning the Old Testament may be answered, that such things then which were mystical, though wonderful, were more suitable to the Old Testament, in that regard Christ had not then actually taken upon himself his humane nature; and since his ascention I think none can considerately deny, but he spake personally to* Saul, why persecutest thou me? *and was personally seen of* Steven *at his death (if the Text be duly weighed) and why not afterward, when the Scripture is so evident? yea,* Mr. Mede *makes his appearance and speaking unto* Saul *at his conversion to be a type of the way and means of the conversion of the Jews in time to come. And for that of the* Armageddon *battel it is to be considered as a prophetical Vision and revelation of what will be really performed hereafter.*

Fifthly, Christs bodily presence upon earth was onely so far forth necessary as made for the accomplishment of what his Prophe-

phetical Spirit did foreshew in the Old Testament, was hereby done as to his Priestly Office (till the day of judgement) inputting an end to all the typicall Sacrifices, by the once offering up of himself for the sins of his people, and to bring in an everlasting righteousness (as the Prophet *Daniel* speaks) until he come as the great Judge of quick and dead.

Answer 5. *The Prophet* Daniel *doth as clearly speak of Christs personal coming at the destruction of Antichrist; and* Zachary *of his being seen by every eye (then) as other Scriptures of the Old Testament spake of his coming to take our nature of the blessed Virgin and seed of* David. *And for the day of Judgement, this appearing will be the beginning of it, as* Mr. Mede *abundantly proves, and then coming to be personally and gloriously, as a King in the world, will so continue while the world endures (though how, at all times, in any place, saving in the new* Jerusalem) *we cannot so fully according to Scripture resolve.*

Sixthly, Ever since his ascention into Heaven, he hath and will improve his perfect oblation of himself for the sins of his people at the right hand of God his Heavenly Father, by making intercession for his people personally in his humane nature, till the work of his mediation be fully perfected.

Answer 6. *The improving of his Office of Priesthood at the right hand of God the Father in Heaven, seems limited to the time of his appearing, when he will begin eminently and visibly to make his foes his footstool, as* Psal. 110. *and if in another way by a prevalent intercession for his people, when his Kingly glory shall more eminently shine forth, he may then do what God hath appointed, and in what concerns his Priestly Office accordingly, what shall remain for the accomplishment of his work of Mediation, and as God hath determined, it shall most certainly be done, but the holy Scriptures seems to limit his sitting at Gods right hand to that time.*

Seventhly, By his so remaining there to that purpose is really fulfilled in him, the Antitype, what was typified by the High-Priest in the Old Testament, as the Apostle expounds it, *Heb.* 9. 26, 27, 28. As the High-Priest went once a year into the Holy of Holies to offer; so he was once offered in the end of the world, but not to appear bodily again till the Judgement, having put away sin by that once offering up of himself, which the High-Priest under the Law by offering the blood of beasts every year could not do, as the Apostle shews.

Answer

[illegible] is there held out doth nothing contradict the former answer, being considered in the Scripture sence, for so he doth it till the time spoken of, the day of judgement, as was before said.

Eighthly, While there is sin in the Saints upon earth, there will be need of Christs personal mediation and intercession for them at Gods right hand; for as this was done typically from *Adams* fall, in Sacrifices and Oblations, by Gods direction; and more especially under the Ceremonial Law, according to his special appointment in all particulars, until his once offering himself in the flesh; so it is by him alone who is able to save his people to the uttermost, really and perfectly performed in the said Office of mediation and intercession, and will be so till his mystical body shall be made perfect in all the members of it.

Answer 8. *That it will be done for place and continuance whatsoever shall be needful for the accomplishment of Christs Priestly Office, it is not to be questioned: But in every thing, how after his great and glorious appearing formerly spoken of, that Office shall be executed, happily we cannot yet fully determine. But for the place, of doing it at Gods right hand in heaven (as before was said) the Scripture seems to limit to that period, of the eminent manifestation of his Kingly Office in the world.*

Ninethly, Because he promised when he was ascended he would draw all his Elect to him, *Joh.* 12. 32. which promise seems will not be fulfilled while any of them remain upon the earth, or till the end of the world.

Answer 9. *That he hath spiritually and evidently drawn all sorts of the Saints to him, hath in all ages, according to Scripture, been abundantly manifest many ways to beleiving sou's; and that he will hereafter powerfully, not onely draw, but authoritatively and efficaciously command his people to be obedient to him, their heavenly King, by a more eminent manifestation of his Divine grace to them and more powerful conferring his spiritual grace upon them, in that time of his glorious Kingdom in the world, the Scripture is abundant in giving Testimony thereto, as in many Promises and Prophesies in this Tract may appear.*

Tenthly, He is gone to prepare a place for all his Elect; now the Apostle shews that none shall prevent one another; so that the mystical body of Christ must be complete and perfect, that

once, with Christ Jesus their mystical head.

Answer 10. *The Doctrine of Christs Kingdom the thousand years, doth nothing gainsay what is therein alleadged; neither shall the Saints prevent one another in the sence there intended, but joyntly at the sounding of that last Trumpet at the end of the world shall be changed in a moment, at the twinkling of an eye, as the Apostle speaks,* 1 Cor. 15. *and be rapt up to meet Christ in the air at once together, and thenceforth ever be with the Lord.*

Eleventhly, The glory of Christ in heaven is such as men in a mortal condition are not able to behold, as the Apostle shews, 1 *Tim* 6. 15,16. *Who* (saith he) *onely hath immortality, dwelling in the light, which none can approach unto, whom no man hath seen, or can see.* Now we may not conceive that Christ should again denude himself of his glory which he hath so dearly purchased by his former humiliation and sufferings, or at least greatly diminish it, to come to remain with men personally upon earth.

Ans. 11. *Though Christ shall not diminish his glory to be in the world, and be seen of men, when the Tabernacle of God is said to be with men,* Rev. 22. *but rather accomplish the end of his sitting in glory with his Father in Heaven till that time, namely, to receive to himself a Kingdom, and then to return as he himself speaketh,* Luk. 19. 12. *Yet at his glorious appearing, he will manifest himself visibly unto men, as vailing his glory with clouds for a time at least, to be discernable by them: And how often or how long he may do so (being then in his Kingdom, the World, through whom even* Abraham *also is stiled* Heir of the world by the righteousness of faith, *as the Apostle speaketh,* Rom. 4. 13.) *I see no sufficient ground to determine; And I beleive many things will then be done by him that we cannot yet apprehend, neither are necessary for us to know, but as he shall be pleased to reveal any of them, as useful to his Church hereafter.*

CHAP. IV.

Wherein are set down six several sences of Christs coming recorded in the New Testament since his Ascention; whereof the fifth is taken for his coming or appearing at the destruction of Antichrist, which whether

whether it be to be understood mystically or personally (how-ever wonderfully) diverse things are offered to be considered, but left to the judicious Reader, duly to weigh and determine, as God by his Word and Spirit may direct, onely resolving that most surely one way of the two it will be at that time, and to that purpose, many evident Testimonies are occasionally added, from those four Apostles to whom Christ manifested his Kingly glory, namely, first to the three Discipls, Peter, James, *and* John, *in the Mount, and afterwrads to St.* Paul, *at his conversion, and in the last place are many considerable resolves, many ways represented to such as may seem to reason again such mystical Doctrine.*

THus having briefly tendred some reasons against Christs personal coming and appearing in the time when his Kingdom shall be eminently set up in the world, in the thousand years spoken of, *Rev.* 20. The thing we shall now endeavour concerning it, is to shew, that it is to be understood mistically, though it is probably, wonderfully, and gloriously, and powerfully, to be fulfilled, when that time is come, though in many respects it may not be understood fully, till it be in actual being, but to that end we may the better understand what the Scripture speaketh in reference hereto, we shall endeavour to represent the several senses, wherein the coming of Christ is taken in several places, since his Ascention into Heaven.

First, It is taken spiritually for his gracious coming unto his faithful and obedient Servants; So it is, *Rev.* 3. 20. *If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me*; Such shall find spiritual refreshment in Christs, gracious approaches unto him.

Secondly, Christs coming is taken for that glimps or shew of his glorious coming in his Kingdom, when he was transfigured before his Disciples, *Peter, James,* and *John, Mat.* 16. *ult. When his face shined as the sun, and his raiment was white as the light;* So *Mark* 9. 1, &c. *Luke.* 9. 27. Concerning which Saint *Peter* speaketh remarkably, 2 *Pet.* 1. 16, 17. For we have not followed cunningly devised fables, when we made known unto you the power, *δύναμιν καὶ παρουσίαν* the coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. For he received from God the Father honour and glory, when their came such a voyce to him from the excellent glory, *this is my well beloved son, in whom I am well pleased*, and this voice which came from Hea-

yet we heard, when we were with him in the holy mount.

Thirdly, Sometimes the coming of Christ is taken for his visional presence, as he fore-signified, he would come to his Apostle *John* in vision, *John* 21. 22. *If I will that he tarry till I come, what is that to thee*; Some thereupon conceived that *John* should not dye, from those words, which sense *John* denys there, but it was spoken of his outliving the rest of his *Apostles*, even to the time that he was banished by *Domitian* into the Isle of *Patmos*, for the testimony of Jesus, towards the end of the first century, at which time Jesus Christ came unto him in vision, under diverse appearances, as *Chap.* 1. when he began to give the Revelation to him, afterwards as a Lamb, *Chap.* 5. afterwards as a Warrior on a white Horse, conquering and to conquer, *Chap.* 6. as a strong Angel, *Chap.* 10. and as the Mighty King of Kings, *Rev.* 19. and as the great Judge of all men, *Chap.* 20.

A fourth sence of Christs coming may be that of Saint *James*, *Chap.* 5. the coming παρουσια, *the Lord draweth nigh*, ἤγγικε *the word is*, *And behold the Judge standeth before the door*, which *vers.* 8. 9. seems to be meant of that special dispensative coming, or executive coming to fulfil his sentence at *Jerusalems* destruction by *Vespatian* and *Titus*, by which words the Apostle *James* writing to the twelve Tribes scattered, *viz.* the beleiving Jews that were then Pilgrims from their own people for Christs Religion, stirs them up to patience, in regard Christ would fulfil his threatning against the obstinate *Jews*, which as *Josephus* and others relate, he then terribly did by fearful sights, voyces, and horrible desolation, when an eleven hundred thousand were destroyed and cast in jakes, &c. in that populous wicked City, besides, above seventy thousand carried Captive and sold for slaves; so this was a dispensative or executive coming at that time:

5. It is taken again for his wonderful powerful appearing, and glorious coming, to destroy Antichrist and his adherents, and deliver his people, and set up his Kingdom, at the beginning of the seventh Trumpet, *Rev.* 11. 15. to the end. And *Rev.* 19, & 20. Set forth by those three Apostles, that were at his transfiguration in divers expressions, by his appearing, and coming, and the like, and likewise by St. *Paul* to whom he appeared gloriously, to convert him, who very remarkably speaks of this coming, at the destruction of Antichrist, whom

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his messengers, and witnesses, by testifying against his errors, and from the word declaring his desolation, shall first bring him low into a deep consumption, by all the Vials to be poured out to his destruction, but then again he will powerfully do it, ἐπιφανείᾳ τῆς παρουσίας with the appearance of his coming, as a Learned Linguist renders it, which our translation turnes, with the brightness of his coming, but that it is the same coming, *Rev.* 19. The Apostle here plainly shews concerning Antichrists destruction, called the battel of *Armageddon*, *Rev.* 16. The not well observing of this hath occasioned some, otherwise learned men, to conclude Antichrist should continue to the end of the world; and *Parens* often mentions the place in that sense, which occasioned him to set down the thousand years, *Rev.* 20. from the destruction of *Hierusalem*, to Pope *Gregory* the seventh; As Mr. *Brightman* from *Constantine*, to *Anno.* 1373. Though he speaks of a glorious Church of the *Jews*, wherein the other doth not agree with him; it is like upon the former account, that the world should end with Antichrist; from 2 *Thes.* 2. 8. which coming of Christs seems to be that that Saint *John* speaks of, *Rev.* 1. 7. where he saith, he comes with Clouds; which coming with Clouds seems necessary then to vail his glory, too great for mortal eyes otherwise to behold, as St. *Paul* saith, (otherwise) *no man hath seen him, nor can see him*, 1 *Tim.* 6. 16. therefore, *Isa.* 18. 9, 11, 12. speaks much of clouds to that purpose, and every eye shall see him, they ye also which pierced him, which seems to be in reference to the promise, *Zac.* 12. 10. when his people shall mourn, with penitent contrition though many others then mourn with bitter lamentation for the heavy judgements then upon the world, and great distruction of evil men, &c. of which again St. *Paul* speaketh very Emphatically, 2 *Tim.* 4. 1. *Who shall judge both the quick and the dead at his appearing, and at his Kingdom*; the wicked quick with temporal destruction, the faithful dead with recompence, as *Rev.* 11. 18. for which he is there praised in a special manner, by the twenty four Elders at the sounding of the seventh Trumpet, *Vers.* 15, 16, 17.

Sixthly and Lastly, his coming is taken for the last great day of Judgement, decyphered by St. *John*, *Rev.* 20. 11, 12. when *sitting upon a great white Throne, from whose face the Earth and the Heavens fled away, and there was found no place for them,*

whom are the dead, small and great, shall stand before him.

Now the fifth ſenſe of Chriſt coming ſince his aſcention into Heaven, is that we are to conſider; which ſeems to be ſet forth in Scripture, by many expreſſions, which coming of Chriſt was deſcribed to the Apoſtle *John*, in that Viſion, *Rev.* 19. 11. to the end, where Chriſt as a moſt mighty and powerful King, going to overthrow and utterly ruine his enemies, that is, Antichriſt and his Complices, at the ſounding of the ſeventh Trumpet in the *Armageddon* battel, which coming is ſometimes expreſſed by ἐπιφανία the appearance, from hence ſaith St. *Paul*, 2 *Tim.* 4. 8. *There is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day, and not to me onely, but to all them that love his appearing*; So the former place, 2 *Theſ.* 2. 8. but again, very remarkeably, 1 *Tim.* 6. 14, 15, 16. applying the title then given to Chriſt, *Rev.* 19. 11, 12, 13. Until the appearing of our Lord Jeſus Chriſt, which in his time he ſhall ſhew, who is the bleſſed and onely Potentate, King of Kings, and Lord of Lords, who onely hath immortality, &c. ſo again, *Tit.* 2. 13. *waiting for the bleſſed hope*, καὶ ἐπιφανείαν *and appearing of the glory of the great God, and of our Saviour Jeſus Chriſt*; Sometimes it is ſet forth by his preſence or coming παρουσία, 1 *Cor.* 15. 23. *afterwards they that are Chriſts at his coming*; the ſame word before, 2 *Theſ.* 2. 8. *At the appearing of his coming*; Sometimes it is expreſſed by ἀποκάλυψις a Revelation, 1 *Cor.* 1. 7. *Waiting for the coming* (the word ſignifies) *the Revelation of Jeſus Chriſt*; to the like purpoſe, 1 *Pet.* 1. 7, *That the tryal of faith might be found to praiſe, and honour, and glory,* ἐν ἀποκαλύψει, *at the appearing*, *i. e.* the Revelation of Jeſus Chriſt, which till it ſhall be revealed, we ſhall not happily know many things concerning ſuch his revealing, and therefore we may not be peremptory, *de modo, this way or that way*, though that ſuch a reign and coming of Chriſt ſhall be, is very evident, as we hope to make appear from the *Revelations*, where it is ſo frequently ſpoken of, and ſo ſtrongly aſſerted and confirmed, and likewiſe from multitude of places in Old and New Teſtament, therefore, *de modo*, I onely offer my reaſons, and ſay what may ſeem on the other part, and what inſtances might be added in Scripture, for ſuch a myſtical coming or raign may be eaſily conceived from many appearances of Chriſt, to the Fathers, *Abraham*, *Iſaac*, *Jacob*, to *Gideon* and *Sampſons* Parents, to ſome of the Pro-

phets

phets and others, in the Old Teſtament, but in the New, more to our purpoſe, we have a glimps of Chriſts Kingly glory, at his tranſfiguration, when *Moſes* and *Elias* talked with Chriſt, and what a ſtrang Revelation was that of Chriſt to *Paul*, before a *Jewiſh* Perſecutor, at his Converſion by a light at Noon-day above the brightneſs of the Sun, to ſtrike him down and make him blind, till miraculouſly healed by *Ananias*, and by an audible voyce, ſaying, *Saul, Saul, Why perſecuteſt thou me?* What a wonderful Revelation was that of Chriſt to *Stephen* at his death? for to ſtrengthen his ſight to ſee the Heavens open, and Chriſt ſitting at the right hand of God; God our Saviour, who is Lord and Chriſt, can fulfil his pleaſure any way he will, and he will infallibly do it, in that way his ſpirit hath foretold it, though the weak underſtandings of men, may not in ſome things, or the inlarged capacity of Angels, may not reach in every reſpect how God will fulfill his predictions, as it was at the Birth of Chriſt in many particulars. And that I may deal truly and ingeniouſly herein, I was the more engaged in ſuch a tenderneſs and moderation in this though greatly uſeful yet hitherto ſomewhat myſterious point of Doctrine, in that when I had drawn up the ſubſtance of my Reaſons againſt the perſonal reign in a foul copy, by I know not what hand of Providence, I ſuddenly and unwittingly fixed mine eye upon theſe words, *Rev.*10. where is ſaid, *When the ſeventh Angel begins to ſound, the myſtery of God ſhould be finiſhed*; which finiſhing, I ever before that time conceived ſhould not be till the laſt Judgement; and then comparing that with what is ſaid at the ſounding of the ſeventh Trumpet, *chap.* 11. 18. where to the like effect it is ſaid, *The Temple of God was opened in Heaven*; Now the Temple of old ſignified Chriſts body, wherein the Godhead dwelled bodily; and he Temple in heaven might ſignifie ſome appearance of Chriſts humane nature then, which in the next words ſeem more evident, *And there was ſeen in the Temple the Ark of his Teſtament*; which phraſe imports ſome evident demonſtration of Gods grace in Chriſt [*de modo*] I determine nothing peremptorily: And further conſidering what is ſaid *Rev.*21.22, &c. to this purpoſe of of the ſame time I obſerved, *Rev.*21. at the new heavens and the new earth, the Tabernacle of God is ſaid to be with men, which may denote a near communion in a more unuſual manner then formerly; and in the *new Jeruſalem that came down from heaven, the Lord God Almighty & the Lamb* are ſaid both *to be the light and the Temple*

there.

thereof, chap. 21, 22, 23. which may import some excellency both of worship and discovery then to be in the Church. Again c. 22. the *pure river of water of life, out of the Throne of God and the Lamb*, which may note the abundant and constant overflowings of the graces of the Holy Ghost with power in that time proceeding from the Father & the Son; and so the *tree of life by that river*, &c. to note Christ will be gloriously and graciously present with his Church then, to preserve it in that excellent condition, as in Paradise, if man had eaten of that tree; and like to those in *Ezekiels Visions* in the nine last Chapters, of the Temple, the *New Hierusalem*, the waters flowing thence, and the trees there, &c. all which Texts seriously weighed, occasioned me to apprehend some wonderful new dispensation of grace, under the reign of Christ upon the earth, which whether it may be some only mystical appearance of Christ glory and Majesty, shining from Heaven upon earth, either spiritually wrought, or visibly apparent, as the lightening from one end of the earth to the other, Mat. 24. 27. or in what manner, or how long, that time only may manifest, yet Master *Brightman*, who is large upon a flourishing state of the Church of the Jews, hath a learned and large exposition of the precious stones in the new *Hierusalem*, applies them spiritually to such a Church to come in earth, wherein *Pareus* dissenteth from him, upon the ground fore-hinted; And that Text, *Psa.* 110. 1. *Sit thou on my right hand, until I make thy foes thy footstool*; which in the New Testament seems sundry times to have reference to the ruine of Antichrist and his complices, seems to limit Christs sitting there to that season. And St. *Pauls* five parts of the mystery of Godliness makes the last to be his taking up into glory, as if in that was the finishing of that mystery, 1 *Tim.* 3. 16. as the Angel Christ, *Rev.* 10. 7. likewise speaks Antichrists time shall be no more.

But some Scriptures speaking of the end of the World, *Lo I am with you to the end of the World*, *Mat.* 28. *ult.* and so the parable of the Tares, *the Harvest is the end of the world*, seemed to oppose any new way of dispensation; but setting against those Texts, the Angels, *viz. Christs swearing time should be no more*, *Rev.* 10. which some learned Divines expound of wicked Dominion, at the end of the fourth Monarchy, by the Popes perdition, which agrees with a like vision, *Dan.* 12. 7. where likewise he *swear for a time times and a half, when he* (that is Antichrist figured before in *Antiochus Epiphanes*, and here again

gain ſpoken of) ſhall have accompliſhed to ſcatter the power of the holy people, all thoſe things ſhould be finiſhed, *i. e. the Kingdom ſhould be given to the Saints of the moſt high*, as before, and *Michael* the great Prince, ſtand up for *Daniels* people, *verſ.* 1. which evidently agree with the times of the ſeventh Trumpet. But for further reſolution, I conſidered *Mat.* 28. *ult.* and *Mat.* 13. where συντελεία τῦ αἰῶνος, which ſignifies the finiſhing together, (while the Tares and the Wheat grow together; till all that offend be gathered out of Chriſts Kingdom) of the age, as Gods finiſhing his myſtery, *Rev.* 10. and in both thoſe places appeared to be remarkably, the ſame in ſenſe with αἰῶνος τῦτο often uſed for the preſent ſtate of things, till evil Dominion, end as may be ſeen in many places of the new Teſtament, as firſt for worldly men, *Luk.* 16. 8. οἱ υἱοὶ τῦ αἰῶνος τῦτο, *hujus ſeculi, the Children of this world are wiſe in their generation*, ſo of the Devil, 2*Cor.* 4. 4. ὁ θεὸς τῦ αἰῶνος τῦτο, *hujus ſeculi, in whom the God of this world hath blinded the minds of them that beleive not*; So *Epheſ.* 6. 12. *The Rulers of the darkneſs of this world*; So *Joh.* 12. 3. Satan is called ἄρχων τῦ κόσμυ τῦτο *the Prince of this world*; So alſo, *John* 14. 30. which is onely until the ſame time; and ſo in that ſenſe thoſe phraſes ſeem to be taken, till the end of the prevalency of evil men and Devils, when Gods myſtery ſhall be finiſhed at the ſeventh Trumpet, when glorious light of grace and truth will ſhine in the Church of God, and for the Parable of the Tares, where the Harveſt is expounded to be the end of the world, it ſeems manifeſtly to be meant of ſuch a coming wonderfully at the ſetting up of his Kingdom; where it is ſaid, he will then ſend his Angels to gather out of his Kingdom all things that offend, and the order of proceeding ſeems contrary to the laſt deſtruction, for here the Angels muſt firſt gather the Tares, and bind them in bundles and burn them, before the Wheat be gathered into the Barn, the true Church; but at the laſt judgement, when Heaven and Earth, and all the works in them ſhall be burnt, which is called then the deſtruction of the ungodly men, Chriſt by a change before, in an inſtant delivers the faithful then alive, from that temporal deſtruction, and the ruine of Antichriſt ſeems agreeing, with that of the Tares burning, firſt in order by taking of that hurtful brood out of the way, &c. And in *Luk.* 17. The examples of the Flood in *Noahs* time, and the deſtruction of *Sodom* and *Gomorrah* in *Lots* time are inſtances,

ſtance, in which were the taking away of ungodly men, but not the deſtruction of the Univerſe; ſo here, 'tis ſaid, all that offend and work wickedneſs, ſhall be taken out of Chriſts Kingdome.

But as we hinted before of Chriſts giving the Kingdom to the Saints, that it muſt be his certain gift to them, not any mens daring attempts will carry it; ſo if any new diſpenſations ſhall be, which we but darkly gueſs at, Gods preſent Inſtitutions muſt neceſſarily be obſerved and prized, till in ſuch regard his will is clearly made known to his people; for all ſuch affairs are the flowers or jewels belonging onely to his celeſtial crown, that none other may order but himſelf, and in his own appointed time onely; and it is a ſnare of Satan to concieve otherwiſe thereof; and in caſe Satan know any ſuch truth, his malice of late is the more remarkable in his ſeduced followers, who to their own and others miſchief have cryed down and rejected Gods ſacred Ordinances in the times when they are moſt uſeful and needful for them and others: Or by any other ways or means then to make them unprofitable or ineffectual. If ſome Ordinances ſhall not continue in thoſe times of light, it is like becauſe they will not then be needful (as Mr. *Archer* conceives of the Lords Supper, which was to ſhew the Lords death till he come (as when Chriſt came in the fleſh, typical worſhip ceaſed) yet the promiſe for thoſe times in this is clear, *Thy teachers ſhall not be removed into corners any more, but thine eyes ſhall ſee thy teachers*, Iſa. 20. 20. yea, *The watchmen upon her walls ſhall never hold their peace*, Iſa. 62. 6.

But after all, when I was tranſcribing my ſaid Reaſons, and was to begin the laſt page of a ſheet unwittingly I wrote them [*inverſo ordine*] from bottom to top, which made me think happily I muſt retract as to them hereafter, which in caſe of a new diſpenſation in a way of grace before not known, may take off the force of all ſuch reaſons; Eſpecially if our Saviour promiſe to be with his Miniſters to the end of the world, in the foreſaid way of Miniſtration, by baptizing and teaching them to obſerve all that he commanded them before, was meant by him, but till that time he himſelf in viſion ſwore time (namely, of the evil world) ſhall be no more, *Rev.* 10. but at the ſeventh Trumpet the good new world ſhould begin; and ſuch a pattern was that new diſpenſation to the *Iſraelites*, when God had by a mighty hand plagued, and at laſt deſtroyed *Pharoah* and them, when

when *Israel* were passed through the Red Sea, by Christs conduct, then into the wilderness (as *Moses* had signified to *Pharaoh*) we know not with what the Lord will be served there, until we come thither, but there were new Revelations to *Moses*, new given Laws in Tables of stone, again and again, new Ordinances of justice in the civil government, new institutions appointed for ceremonial and divine worship, new orders of priests of *Aarons* race in several branches, in the rooms of the first born, besides occasional appointments, as the brazen Serpent, the Censors of *Corah*, *Dathan and Abiram*, &c. so when God shall deliver his people from the spiritual *Egyptian* bondage of Popish tyranny, and set them in the ready and safe way to the Heavenly *Canaan*, though they have but a moving Tabernacle where he is worshiped in this world, yet he may make such new Heaven and earth, of ordering matters of Church and State, and so feed his *Israel*, while he guides them the sure way to *Canaan*, and the heavenly *Sion*, with Heavenly Manna (as in that former type) which we may no more know how in particulars, then the *Israelites* did in *Egypt*, and therefore though the thing be most certain, that such a glorious reign of Christ is to come on earth, which we shall now here contrary to former purpose, a little here insist upon; yet (*de modo*) though I would chuse what is least offensive, so far as I may, yet I must have an ear, an eye open to receive further instruction and light from the word and spirit of grace and truth. But at present accordingly for confirmation of the *thing*, I shall (I say) endeavour these two ways to shew the certainty thereof.

First, from the witness of St. *John* the Angel, the Spirit, yea, Christ, and of him that sits on the Throne, as ratified in the Revelation.

Secondly, by the other two with Christ at his transfiguration, *viz.* *James* and *Peter*, and from St. *Paul*, to whom Christ did so eminently reveal himself at his conversion.

First, the Apostle *John* one of the three, at Christs transfiguration, which seemed to be with him (a secretis, as we may say) that beloved Disciple, to whom the Revelation was given, he sets down in sundry places there, that the Kingdoms of the world, should be Christs, *Chap.* 11. 15. *And the Lord God omnipotens reigneth*, Chap. 19. 6. *And the twenty four Elders*

give him thanks that he hath taken to himself his great power, and hath reigned, Chap. 11. 17. 20. the Saints shall reign with Christ a 1000 years; and so often and strongly the things concerning his Kingdom are asserted; first, concerning the marriage of the Lamb, *Chap.* 19. 7, 8, and in *vers.* 9. he concludes these are the true sayings of God, again, concerning the New Heaven and the new Earth, when he that sat on the throne had said, *Behold I make all things new*; he adds again, write for these words are true and faithful, *Chap.* 21. 5. and after the vision of the pure River of the water of life, and the tree of life by it, with twelve manner of fruits, with leaves for the healing of the Nations, his servants are said to see his face, and his name is in their fore-heads, *and they shall reign for ever and ever*, Chap. 22. 4, 5. he adds, *vers.* 6. *These sayings are faithful and true*, and the Lord God of his holy Prophets hath sent his Angel to shew unto his servants the things that must shortly be done, then in time; for eternity hath no such distinction of shortly, or long time to come; again, *vers.* 10. *John* must not seal the saying of the Prophesie of this book, for this reason, the time is at hand; and Christ concludeth *vers.* 20. *Surely I come quickly*. And further observe, how the Prophets Testimony is often called in to these things, *Chap.* 10. 7. for at the finishing of the mystery of God, it is said, as he had declared to his servants the Prophets; So *Chap.* 11. 18. that then he should give reward to his servants the Prophets, and *Chap.* 18. 20. The Apostles and Prophets are bidden to rejoyce at *Babylons* ruine, because God hath avenged them on her; and one of the seven Angels that had the seven Vials full of the seven last plagues that came to *John*, *Rev.* 21. 9. and shewed him the new *Hierusalem*, the Lambs wife, the bride descending down from Heaven, and after that the pure River and tree of life, *Chap.* 22. and having there asserted the truth of the things he shewed and told her, adds *and the Lord God of the Holy Prophets hath sent his Angel*, &c. and when St. *John* was about to worship him, he refuseth, saying, I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book, and of the new Heavens and the new earth; The Prophet *Isaiah* speaketh plainly, *Isa.* 65. 17. and *Peter* speaks of the same (with a *nevertheless*) before the last destruction, 2 *Pet.* 3. 13. which

seems

ſeems by his words to have been again promiſed by Chriſt to him and other Diſciples, ſaith he according to his promiſe, and ſo we have entred upon the Teſtimony of another, thoſe three of Diſciples that were with Chriſt in the Mount, and in *Chap.* 1.16. he ſpeaks of that power and coming of Chriſt, in that his tranſfiguration in the Mount, as a glimpſe of the glory of his coming in his Kingdom, *verſ.* 17, 18. and *Chap.* 2. 5, 7. How God delivered *Noah* from the deſtruction of the Old world, and *Lot* from the deſtruction of *Sodom*, which as they were for examples of vengeance to thoſe that live ungodly, ſo he thence declares how that the Lord knows how to deliver the godly out of temptation, both which will be evident at ſuch coming, or appearing of Chriſt; To this purpoſe *Peter* likewiſe, *Act.* 3. 19. 21.

Firſt, ſpeaks of times of refreſhing from the preſence of the Lord, which *verſ.* 21. he calls the times of reſtitution of all thing, where the particle (οὗ) as *Beza* notes, is not to be referred to πάντων, but to χρόνων, which (ſaith he) namely, times, God hath ſpoken of by the mouth of all his Prophets, ſince the world began, and therefore there is great reaſon, and good warrant to inquire into all the Prophets ſince the world began, concerning thoſe things that concerne ſuch Chriſts appearing and Kingdom, the third of thoſe three in the Mount, is the Apoſtle *James*, whoſe eminent Teſtimony we have, *Act.* 15. when *Peter* had declared the converſion of the *Gentiles*, *James* takes occaſion to ſpeak of raiſing up the Church of the Jews, and with them, as is probable the remnant of the Gentiles, that that fulneſs might then come in, and to this end quotes, *Amos* 9. 11. for ſaith he, *verſ.* 15, 16. to this agree the words of the Prophet, *After this I will raiſe up the Tabernacle of* David, *which was fallen, that they may poſſeſs the remnant of* Edom, *and all the Heathen*; namely, *when the* Jews *ſhall be again converted, that the reſidue of the men* (ſaith St. *James*) *might ſeek after the Lord, and all the Gentiles upon whom my name is called*, and then adds this excellent foundation, *v.* 18. *Known unto God are all his works, from the beginning of the world*; And ſo for the Teſtimony of St. *Paul*, to whom after his aſcention, Chriſt wonderfully and graciouſly revealed himſelf.

Firſt, In that eminent place of the deſtruction of Antichriſt, 2 *Theſ.* 2. 8. *Whom he ſhall deſtroy with the breath of his mouth, and with the appearance of his coming*; So 2 *Tim.* 4. 1. *who*

shall judge the quick and dead at his appearing and Kingdom; the quick, destroying the enemies then living; the dead, by rewarding his servants, when he takes his Kingdom, as *Rev.* 11. 18. 1 *Tim.* 6. 15. *Keep* (saith St. *Paul*) *the commandment, without spot, unrebukeable, until the appearing of our Lord Jesus Christ*, which in his time he shall shew, who is the blessed and onely potentate, the King of Kings, and Lord of Lords; as likewise he is deciphered, *Rev.* 19. 16. at the very same time of Antichrists destruction, and in divers other places of his writings. Now if we understand all such places of a wonderful glorious appearing or coming, at that time of the setting up of his Kingdom upon earth, as before we said, (if he will in any such way glorifie himself) he can then appear, as glorious to his people upon Mount *Sion*, so as he did appear to *Moses* and *Israel*, to be their Law-giver upon Mount *Sinai*, and what neer and happy communion may be in these blessed times between Heaven and earth, when the Tabernacle of God shall be with men, under the New Testament, as when the Ark was in the Temple in *Solomons* times, when Christ was so glorious under the Old Testament, may not be hard to conceive, but probably much more excellent, in regard of the clearness of divine grace and prevalency thereof. If *Stephen* was so strengthened in faith, or sight, at his death, to see the Heavens opened, and Christ in glory, sitting at the right hand of God, Christ the great God, can make all, good and bad to behold his Majesty, in what ever way he will then manifest himself, he can make the beams of his glory, besides the divine light of his grace and Spirit stream down, and rest as he pleaseth, to inlighten his New *Jerusalem*, come down from Heaven, (as to St. *Paul* at his conversion) to inlighten it, I say, far above the Sun at Noon-day; though his Humane Nature should remain in the highest Heavens, he can make his Angels his Heraulds to execute his judgements upon his enemies, making those Ministers a flaming fire to them, and as Reapers, to gather out of his Kingdome all things that offend, as those Tares, the Children of the wicked one, *Matth.* 13. for what execution of judgement is done by the Kings appointment and authority, though he is not pleased to be present in his person, is as well his execution as if he were so present, or did it with his own hand (as *Samuel* did to King *Agag*) what acts of Soveraignty, power or grace are performed, according

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to his pleasure and order, though in his personal absence, are nevertheless to be acknowledged to be derived from him, and as the star at Christs birth (though not a star in the ordinary course) yet served to lead the Sages to the place where Christ was: So Christ can shew any glorious appearance to set forth his kingly Majesty and excellency suitable to his own sacred pleasure and purpose, however, in what way Gods Spirit hath foretold that his appearing or coming, it shall be so accomplished in its time, though we cannot fully resolve of the manner; but as the two Sackcloth Prophesiers cannot be freed from their mournful condition, until the date of the Beast be fully expired; so neither can the prosperity of Gods people be hindered one moment when once the time of Christs Kingdom on earth shall take place.

It was thought by the writer hereof to be the safest way not to determine [de modo] *of the manner of Christs appearing, whether personally or mystically; yet in the* Πρόδρομος, *or* Forerunner, *which like a porch framed to the house since the building of the house, upon more mature consideration determines for the personal appearance especially in the paper* Sept. 27. 1664. *in the clouds, and at least some personal, glorious manifestation of himself to the blessed and holy raised Saints in the* New Jerusalem *on earth, in the thousand years, he being the visible light thereof: In the light of which the Nations that are saved shall then walk,* Rev. 21.22. *and* Isa. 60.3,11.

Object. *But why should we medle with such mysteries? or trouble our own or others heads with things we cannot resolve? or what good comes there by so doing?*

Answ. To be curious or peremptory in what is not clear to us in the Word of God, is indeed hurtful and dangerous; but in such things as God hath set down largely and fully in his Word, and likewise strongly confirmed (as may abundantly be shewed concerning Christs reign on the earth the thousand years to come, both in Old and New Testament) ought not to be over-looked or neglected by us; but concerning the glorious estate of Gods Church upon earth under or after the seventh Trumpet in the said reign of Christ upon earth, in what manner soever he will execute it, the Scripture is plentiful in asserting the same, as in part we have shewed already. Doth God by his Spirit, of his own goodness reveal so much for his Churches benefit and comfort, and shall any think it not worth his enquiring into? What is not that wonderful Majesty and glory of Christ to be considered and observed? Is the peace and grace, holiness and happiness

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of his Church, held out in Scripture abundantly in thoſe times, not worthy to be highly eſteemed and prized? Yea, ſhall ſuch multitudes of Saints have their portion in that heaven-born *Jeruſalem*, and ſhall they not take notice of their priviledge? Is not the coming in of ſuch multitudes of Subjects to their great King of Kings, both of *Iſraelites*, *Jews* and *Gentiles*, there ſeriouſly, faithfully and thankfully to be acknowledged, beleived and improved, which in compariſon of the other times will be as an harveſt to the after-gleanings, or the Vintage to the after-gatherings; Is not the ſalvation of ſuch vaſt numbers of beleiving ſouls in theſe grace-prevailing, ſanctified ſeaſons, that ſhall greatly honour Chriſt Jeſus in their times, and enjoy eternal happineſs afterward with him in heaven, be a matter of exceeding rejoycing to the fellow-members of Chriſts myſtical body? If the glorious Angels in Heaven rejoyce at the converſion of one ſinner that repents, as our Saviour ſpeaketh; how ſhould Gods people rejoyce by faith aforehand to ſee ſo many millions of millions that are then to come in to that glorious Church-ſtate on earth? If Gods faithful Servants have rejoyced in their ſeaſons paſt, when God hath proſpered their labours to bring home poor ſouls to Chriſt (though but a few many times) how ſhould it make the hearts of beleeving ſouls to exult, but even by faith to foreſee that day of ſalvation to come to Gods people (and with faithful *Abraham*, ſo foreſeeing Chriſts firſt coming) ſo to rejoyce beforehand as he did? Yea, is that the mainfruit of the travel of Chriſts ſoul, *Iſa.*53. 11,12. *When he ſhall ſee his ſeed, and prolong his days, and the will of the Lord ſhall proſper in his hand*, and wherein he himſelf ſhall be ſatisfied (as the Prophet there ſhews) and ſhall it not be the great ſatisfaction of all Gods people in theſe times to be aſſured thereof? If from about 600000 natural *Iſraelites*, and ſuch as were born of them in forty years ſpace in the Wilderneſs, there is computed by learned and judicious Divines to have died above ſix millions in the Wilderneſs, when almoſt the ſame number entred into *Canaan* that came out of *Egypt*. How many millions then, yea how many millions of millions may be conceived to ſpring up, and be educated in the faith of Jeſus Chriſt their King and Saviour in that thouſand years ſpace, when there ſhall be ſuch confluence of all Nations into the true Church, and when they will not be cut off in judgements, by untimely deaths (as many times great numbers of thoſe *Iſraelites* were) and is not ſuch bleſſedneſs and happineſs

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of Gods Church reſerved for thoſe times upon many conſiderations (if we duly weigh the many and large promiſes and evidences of Scripture thereunto to be referred) of great concernment as many ways, to all ſuch as rejoyce in the happineſs of Gods choſen, and would glory with his inheritance? It is then likely there will be a ſtrange holy contention upon earth, between God and his people, (as the holy Spirit ſeems to imply concerning thoſe times, *Rev.* 22. 3.) ſaying, (*And his ſervants ſhall ſerve him*) whether God or his people ſhould do better each towards other, that is, as I may ſay, what is within the reach and ſphere of their activity; For Chriſt will greatly exalt his people under that his dominion, and they by his grace will be ſuch, as the more he exalts them, the more they will rejoyce to exalt him; and the more they exalt him, the more he will inlarge them both with grace and glory; and the larger their portion of grace ſhall be, the greater will be their peace, ſecurity, and happineſs.

And this will be the more and more conſtant in that regard, the interrupting and corrupting cauſes thereof, which might otherwiſe hinder as formerly, ſhall then in a very great degree by his kingly power and goodneſs, be removed and taken away; when Satan the Tempter is bound and ſhut up in his bottomleſs pit, and ſtrong tentations proceeding at other times from the prevalency of the corruption of men, ſhall be much abandoned; provocations much removed, natural corruption manacled and fettered, and in many (as it is probable) very greatly ſuppreſſed, and accordingly grace, holineſs, inward peace, and with them conſequently outward peace, proſperity, and all kind of ſecurity that is ſuitable to that condition, and how will this work upon the ſanctified ſpirits of that happy ſeed and generation, bleſſed of God, to conſider ſtill with holy *David*, *What ſhall we render unto the Lord our King and Saviour, for all ſuch his goodneſs conferred upon us?* So that if men have any Chriſtian frame of ſpirit upon them, they cannot but upon ſuch conſiderations think of, and inquire into the Kingdom of Chriſt to come on earth; as many ways worth the while; except they be onely carnal Goſpellers, that only make worldly marchandiſe thereof, but otherwiſe regard neither grace nor glory for themſelves or others, or at leaſt are conſcious to themſelves, that they have no part in either; Yet even ſuch by the due conſideration of theſe things (by

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Gods mercy) may learn to be wiſe hereafter, and ſhew themſelves men, and not like ſuch the Prophet *David* ſpeaks of, being in worldly honour, have no underſtanding, but are like the beaſts that periſh; and thus much for anſwer to the vain pleadings of ſuch perſons.

CHAP. V.

Which declares how the three great Chronologers of the Holy Ghoſt, to wit, Moſes, Daniel, *and* St. John, *do ſucceſſively foretel of the Kingdom of Chriſt, at the end of the fourth Monarchy, ſet forth in that Image, expounded by* Daniel, Chap. 2. *and how that the three* Babyloniſh *deſignes of Satan in the three Babels, they ſeverally ſpeak of, the firſt to promote confuſion of tongues in* Moſes *record, at the Tower of* Babel; *the ſecond to erect oppreſſive tyranny againſt Gods people, by the Monarchy of* Babilon, *in* Daniels *time; and thirdly, to advance ſpiritual deluſion and ſeducement by the myſtical* Babylon *in the latter times; all which will be at laſt, by the ſetting up of Chriſts Kingdom, altogether brought to confuſion, ſo that thence the Stone cut out of the Mountain without hands, that ſmote the Image before, while there was* regnum lapidis, *will then become a great Mountain, filling the whole earth, when there will be,* regnum montis, *as Mr.* Mede *appoſitely ſpeaks.*

FIrſt, then for the evidences of Chriſts Kingdom and reign on earth to come under or after the ſeventh Trumpet, out of the Chronology of *Moſes* and *Daniel* more darkly given, but further cleared in the book of *Revelation* (as we obſerved) in which book we ſhewed the Spirit of God doth ſo much, and in ſo many places refer us to the Prophets, and as St. *Peter* ſaith directly, that all the prophets ſince the world began, have ſpoken of thoſe times of refreſhment, and reſtitution of all things, *Act.* 3. 19, 21.

Proceed we therefore to conſider the Predictions of theſe two great Prophets in the Old Teſtament, in reference to what is ſaid by them of Chriſts Kingdom in the new, at the erecting whereof, all evil dominion, and wicked power muſt be ſubdued, when God according to his promiſe, *Pſa.* 110. 1. will make Chriſts foes his footſtool, and till which time he muſt

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ſit at Gods right hand, which is the more to be obſerved in that the holy Ghoſt in ſix ſeveral places in the N. Teſt. hath ſince his aſcention recorded it, *viz. Mat.* 22.44. *Mark.* 12.36. *Luk.* 20.42. *Act.* 2.34. 1 *Cor.* 15.25. *Heb.* 1.13. and in the fulfilling thereof the wonderful glory of God ever ſince mans fall, is and will be very remarkable, over-ruling the evil and miſcheif of Satan and wicked men, to his own glory and his Churches good, but more eſpecially at that great accompliſhment, when he will take to himſelf his great power, as *Rev.* 11.17. for as the arch-murderer at firſt, who ever ſince hath been, and till that time will be, by uſurpation (for the moſt part) *the God of the powers of this world*, Epheſ. 2.2. *The Prince of the air, ruling in the children of diſobedience*) when he had ſeduced our firſt parents to the loſs of that happy condition in Paradiſe to themſelves and all their poſterity, by that onely poſtern gate alone left for that evil one to enter by, *viz.* The eating of the forbidden fruit, and upon that deluding bait of pride to be like God *knowing good and evil*, God then both fruſtrated his and the offenders deſigns; for by knowing good and evil in that way, they became like to the Devil, and not like to God, and to fruſtrate the Tempters deſign (through the wonderful goodneſs of the incomprehenſibly glorious God) there was even then a way made known for a moſt happy and gracious deſign of the Almighty, by publiſhing the firſt promiſe of Free grace to loſt mankind in a ſure work of redemption by the Meſſiah, who ſhould fully overcome Satan at the laſt, and break that old Serpents head. And thenceforward Chriſt Jeſus, as Mediator, having undertaken that office, the Devil ever ſince likewiſe (as curſed *Cain*, his firſt-born murtherer of his brother, by buildiug of Cities, as is conceived) ſo he by building of Caſtles of confuſion in the worlds air, as it were to abate his trembling, by working what miſcheif he can, all the time of his uſurped Dominion, in all the long Periods of his wicked rule, wherein he hath been remarkably erecting three great *Babels* of confuſion therein, as towers and powers, to carry on his own wicked deſigns.

Firſt, The Tower of *Babel*, in *Shinar*, *Gen* 11.4. for dividing of tongues, the main ſource of confuſions.

Secondly, The *Babylonian* Monarchy in *Daniels* time, for oppreſſive tyranny over Gods people.

Thirdly, The myſtical *Babel* in the laſt times, for ſpiritual ſeducement and thraldom, until Chriſt ſet up his own perpetual Kingdom.

The miſchief of the firſt hath continued through all times ſince of Satans wicked rule, and will do till his binding by Chriſt. The miſery of the ſecond hath been felt of Gods people ever ſince, and will ſo be while any part of that Image of the four Monarchies remains unbroken: and the ſpiritual infatuation bondage and thraldom of the third, *viz.* The myſtical *Babel* hath lain heavy upon the Church of Chriſt many hundred of years paſt, as many talents of lead to cruſh in peices that weak woman, the Church, and her ſpiritual ſeed (if it were poſſible.)

For we read not the Kings of Aſſyria *infeſted* Iſrael *from about* An. mun. 1700 *until* Pull & Tiglath Pileſur *about the year* 3170. *in the time of* Zacharia, Shallum & Menahen, 2 *King.* 15. *which is above* 1400 *years; and* Nineveh *is conceived to be built by* Nimrod, *which was all along the Metropolis of the* Aſſyrian *Kingdom.*

And as God and Satan have had their deſigns in theſe; ſo God in his word hath uſed three eminent Chronologers, to keep records of theſe three *Babylonian* deſigns of Satan, and to record ſuch things concerning them all, whereby the Devils evil purpoſes might be diſcovered, and the miſcheif enſuing to the ſeduced might be apprehended, and the help and remedies which God ever ſince hath provided againſt them might be made known for his Churches ſupport and comfort.

Theſe three eminent Chronologers are firſt the Prophet *Moſes*, in whoſe writings three parts are obſervable.

B. Uſher, p. 33. Firſt, An hiſtorical revelation (as we may ſay) of what was done before his time from the beginning, for about 2553 years.

Secondly, An hiſtorical relation of what things God wrought and taught his people to obſerve in his time morally, politically and ceremonially, as his then revealed will.

Thirdly, A prophetical revelation of things concerning Gods Church, and Chriſt the Meſſiah to come, and concerning his three great offices of a Prophet, Prieſt and King, though in ſome things darkly, yet very certainly (as by Gods aſſiſtance we may ſhew) for we muſt obſerve that the Spirit of Chriſt by the miniſtry of *Moſes* in his Pentateuch, or five books written by him, hath ſet down the ſubſtance of all Chriſtian Religion (though in ſome things darkly) concerning the times of the Goſpel, and that, and all the Old Teſtament is but *Novum Velatum*, the *New vailed*, as the New Teſtament afterwards is but in ſubſtance *Vetus Revelatum*, the *Old revealed*, Chriſt having by his Prophetical ſpirit in the firſt revealed the whole counſel of his Father, for the benefit of his Church.

The

The second Chronologer, concerning the second and third *Babel*, is the greatly beloved Prophet *Daniel*, and in his record we may obſerve that he ſaith nothing of what was done before his time, as *Moſes* did from the beginning of the world, having none before him, (for that God from *Moſes* writings, had done by others ſucceſſively in Scripture, to *Daniels* time) therefore his records were firſt of things in his own time; ſecondly, of all times after to come, though ſomewhat more clearly then *Moſes* therein; the third of thoſe eminent Chronologers, was the beloved Diſciple St. *John*, who beginning at his own time towards the end of the firſt Century after Chriſt, from thence proceeds to make known the pleaſure of God concerning all times afterwards, as Chriſt Jeſus by his Angel in the book of his Revelation had declared unto him, to the end of the world, myſtically ſet before him in many viſions, to be ſent unto the Churches, for their information and comfort unto the end.

And as theſe three Chronoclers of Gods ſpirit ſpeak remarkably of thoſe three Babels, under ſeveral conſiderations. Yet our main drift at preſent is to ſhew, how that theſe three famous ſervants of the Lord, have in all their times foreſhewed Chriſts Kingly glory, yet ſtill the latter more clearly then the former; Yet here take notice of one Propheſie before any of theſe (as it were handed all along by a known tradition, recorded by *Jude* in his Epiſtle concerning the ſaid times of Chriſts Kingdom, namely, that of celeſtial *Enoch*, both living and dying (if at all he may be ſaid to dye) ſet forth by the ſaid Apoſtle, *Jude* 14. *Behold the Lord cometh with ten thouſand of his Saints*; So *Moſes* in his time, gives Teſtimony to all Chriſts offices in their ſeaſons.

1. Of his being a Prophet (ſaith he) *Deut.* 18. 18. *I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my word in his mouth, and he ſhall ſpeak unto them all that I command them*, which teſtimony delivered to *Moſes* by the Spirit of Chriſt, was applyed to Chriſt, *John* 1. 45. *Act.* 3. 22. *and* 7. 37.

2. He foreſhews Chriſts Prieſtly office in *Melchiſedecks*, and in *Abrahams* ſacrificing of his Son, beſides all typical and ceremonial worſhip, which was to ceaſe when Chriſt the ſubſtance thereof was come, and the records of his Kingly Office, he firſt ſets down in *Jacobs* propheſie, *Gen.* 49. concerning

the Tribe of *Judah*, whence he was to spring according to the flesh, and at what time, though darkly, yet really fulfilled in the season thereof; and so of his Kingly Office, in giving them laws, and defending his people, *vers.* 10. whereby the great gatherings of people, *Israelites* and *Gentiles* should be, and that in the times of great prosperity in the promised Land, abundance of Wine and Milk, *vers.* 11, 12. which are the Viands which Christ affords his people, *Isa.* 55. 1. And after expresseth his waiting for such salvation; which his speaking of the last times, *vers.* 1. seems cheifly to have reference unto, and as for the gatherings of the Jews, and Gentiles, together in the Apostles times, seems but to be but the first fruits, and preludium of what the Scriptures speak of, neither was that in such a prosperous condition, as it is there expressed, and a like Prophesie *Moses* himself left concerning *Judah*, *Deut.* 33. 7. which seems to respect Christs Kingdom, whom he prays the Lord to bring unto his people, and that his hands may be sufficient for him, and that he would be an help for him, from his enemies, which will be fully answered, when Christ hath made his foes his foot-stool; And the like he utters in *Josephs* blessing, *vers.* 16, 17. *for the good will of him that dwelt in the bush, foretelling his glory, and the hornes of his strength, to push the enemies to the end of the earth, which the greatness of* Ephraim *and* Manasse *were but shadows of*, and was to be really in Christ.

באחרמית הימים

Septuag. ἀπ' ἐσχατῶν ἡμηρῶν.

So diverse of his prophetical threatnings and tenders of mercy appear to have the force of prophesies, as in other things, so in things respecting the grace of God to the Jews in Christs Kingdom on earth; As first *Lev.* 26. of the captivity of *Babylon*, and their return, from *vers.* 30. to 43. but then with an emphasis, he seems to speak of another captivity, out of which he will deliver them, out of free grace, as being beloved for their fathers sake, as *Rom.* 11. in the former he told them, *they should call and he would answer, they should cry and he would hear*, *Jer.* 39. but this should be in regard of the covenant with their fathers, as is remarkeably set down, *vers.* 33, 34, 35. and is applied by the Apostle, to the general calling of all *Israel*, Rom. 11. in an other such manner, the Prophet *Moses* brings in a like promise, *Deut.* 4. 30, 31. making likewise the Covenant with the Fathers, to be the reason of such their reducement, and saith expresly, it should be in the latter days;

באחרית הימים

But

But a very large prediction of this nature is set down, *Deut.* 30. from *verſ.* 1, to 11. where he ſpeaks of the manner of their turning unto God with all their heart, and all their ſouls, *verſ.* 2. and how he would gather them from all the Nations of the earth, *verſ.* 3. *even from the uttermoſt parts of Heaven*, *verſ.* 4. and how they ſhould have good, and be multiplied above their Fathers, (which yet we read not to have been done) as *verſ.* 5. and the ground of all, Gods powerful grace upon their ſouls, circumciſing both their hearts, and the hearts of their ſeeds ſeed, *verſ.* 6. and then ſets down their freedom from curſes, and the abundance of proſperity, *verſ.* 7,8,9,10. &c. And ſo likewiſe in that excellent prophetical Song, which *Moſes* was inſpired to write, and to command to be taught in *Iſrael*, and left for poſterity, wherein are included ſundry propheſies of *Iſraels* ſins, and ſufferings, and bondage, and deliverances; But the 39. *verſ.* ſeems to be a deſcription of the laſt deſtruction of the Jews, joyned with a prophetical prediction of their reſtoring, where God ſaith, he kills and makes alive; as likewiſe he decyphers the deſtruction of all ſorts of enemies in the latter days, till *Jews*, *Iſraelites*, and *Gentiles*, ſhould rejoyce together; for *verſ.* 40. alludes to *Chriſts* ſwearing, *Rev.* 10. *I lift up my hand to Heaven, and ſay; I live for ever*, and *verſ.* 41,42. *follows the moſt terrible deſtruction of the enemies*; and *verſ.* 43. ends the Song with the joyful union of *Iſraelites*, *Jews*, and *Gentiles*; Now as Gods appointing rules and laws, for a King for his people (as *Deut.* 17.) though he never directed them to ask one, but declared his diſpleaſure, telling *Samuel* they had not caſt off *Samuel*, but himſelf, 1 *Sam.* 8. yet the giving thoſe laws were vertually a propheſie of a King; ſo the former propounding of threatnings and promiſes were vertually propheſies, and ſo they have proved, and will do, and theſe are therefore of Chriſts Kingdom, becauſe they concern thoſe moſt beloved Subjects the *Iſraelites*, in ſuch multitudes, with the Gentiles their fellow ſubjects, in Chriſts moſt proſperous reign on earth.

Secondly, but *Daniel* the ſecond eminent Chronologer of the holy Spirit ſpeaks much more clearly, who lived under the dominion of Satans ſecond *Babel*.

1. He expounds the Image which *Nebuchadnezzar* ſaw in his dream, to be four great worldly Monarchies, which ſhould ſucceſſively paſs away in the world, before Chriſts glorious Kingdom

dom ſhould appear in the world; [illegible] by the head of Gold, the then preſent *Babylonian* Monarchy. The 2d. By the Breaſts and Armes of ſilver, the *Medes* and *Perſians*. The 3d. By the *Belly* and *Thighs* of Braſs, the *Grecian*. The 4th. By the Legs of Iron, and the Feet and toes of Iron and Clay, the *Roman* Monarchy; firſt, *Heathen*; ſecondly, *Chriſtian*; thirdly, *Antichriſtian*, as *Dan.* 2. from *verſ.* 30, to 44. where is explained Chriſts Monarchy, which though it hath wrought long ſecretly from the eye of the world, as it hath been, *regnum lapidis*, yet at laſt ſhall prevail over all, and break the moſt terrible and long continued *Roman* power, now under her laſt head, and even ready to expire, and as that had broken the former, and that the preceeding, but this in moſt dreadful manner, after which, never any ſuch ſhall be any more under Satans rule, ſhould be utterly broken in peices, and fall in perdition, after which Chriſt will ſet up his own Kingdom, which ſhall ſtand for ever; when it ſhall be, *regnum montis*, and fill the whole earth.

Mr. Mede.

Again, In *Chap.* 7. *Daniel*, after the Viſion of the four Beaſts, hath the expoſition of the fourth ſpecially given him, which though as ſome conceive, there is an hiſtorical and literal ſence in ſome reſpects obſerveable; and *Antiochus Epiphanes* ſignified by the little horn, &c. which (happily) may not be denyed, for many Scriptures have both an Hiſtorical and myſtical ſence, and Propheſies of ſeveral things, are ſometimes much interwoven, (as *Mat.* 24. of the deſtruction of *Jeruſalem*, and the world) yet again, by ſome learned and judicious men, theſe things are either applyed literally, or at leaſt myſtically or typically, to the times of the *Roman* Monarchy, to which it is very aptly applicable, both in regard of the ſtrength and prevalency of the *Roman* Monarchy, and the long continuance thereof, and in the ſpecial reſemblances of the Antichriſtian power, and ſtate afterward, and even the very phraſes in *Daniel*, are applied to the Pope, *Rev.* 13. but after this, *verſ.* 27. it follows, *the Kingdom, the Dominon, the greatneſs of the Kingdom* (note the expreſſions) *ſhall be given to the people of the Saints of the moſt high, whoſe Kingdom is an everlaſting Kingdom, and all dominions ſhall ſerve and obey him*; and this can belong to no other but Chriſt, as in *Rev.* 11. 15. and of theſe times all the Prohets ſpeak ſucceſſively, *Rev.* 10. 7. *Act.* 3. 21. and further, *Chap.* 12. which ſeems to be a further explica-

plication of ſeveral things concerning thoſe times of the *Roman* Monarchy, and Chriſts Kindom ſucceeding it, wherein ſeems firſt to be ſet forth ſecretly, by the ſtanding up of *Michael* their Prince, what the book of *Revelation* gives light to in ſundry particulars, therein briefly couched; The appearing or coming of Chriſt, or ſtanding up for his People (as *Daniel*, to deſtroy Antichriſt; the Feet and toes of the *Roman* Monarchy, together with the remainder of his ten horns) with ſuch a terrible deſtruction as never was ſince there was a Nation, to that ſame time, and then his people ſhould be delivered, and *verſ.* 2. having ſpoken briefly and darkly of the reſurrection of the dead, which is more largely explained, *Rev.* 20. (which happily may be meant of the laſt general reſurrection, after the finiſhing the happy times, after his peoples delivery beforeſaid) or rather, to be underſtood of the civil reſurrection of *Iſrael* and *Judah* prophetied, Ezek. 37. when they ſhould become one ſtick; when ſuch as are faithful and ſtrengthen others will be renowned, but back-ſliders contemptible. And *verſ.* 3. having ſpoken ſomewhat of the recompence that ſhould be given to the faithful meſſengers of the Goſpel, and all ſuch as turn many to righteouſneſs, then at the begining of the 4. *verſ.* *Daniel* is commanded to ſhut up the words, and ſeal the book, even unto the time of the end, and when *Daniel* was deſirous to know the end of theſe things, in the latter end of the 4. *verſ.* and in *verſ.* 7. there ſeem two marks of the time of the end fore-ſpoken of, which *verſ.* 8. *Daniel* ſaith, though he heard, yet he underſtood them not, and yet though he deſired to know, it was not then granted, for *verſ.* 9. *the words are ſealed*, &c. Now the firſt of thoſe marks of the times, that ſhould be before the ſaid time of the end, in *verſ.* 4. is [*many ſhall run too and fro, and knowledge ſhall be encreaſed*] which ſeems by the ſeries of times, in the book of Revelation, to ſet forth the character of the times next after Chriſt, and ſo by many running too and fro, was ſhewed the Apoſtles, and other evangelical Meſſengers of Chriſt, that went then to publiſh the Goſpel in all parts of the Roman Empire, then called the οἰκουμένη (as *Luk.* 2.) and to cauſe the knowledge of Chriſt and his Goſpel to abound. Or elſe, by running too and fro, may be ſignified, that though then many received the Goſpel, and took up a profeſſion of it for a time, yet by tentations and perſecutions, many left again the owning

of

of that profeſſion; and yet notwithſtanding abundance of light and knowledge did then ſhine out in the primative Churches, though they were greatly perſecuted.

The other mark of the times before the ſaid end, which *Daniel* acknowledged, he then underſtood not, ſeems to be ſet forth, not onely by the ſaid Series of times given to St. *John* in the Revelation, but to make the ſence of the former more ſuitable to the truth in *verſ.* 7. there is the peculiar ſtamps, ſet upon thoſe next times, that in the Revelation are plainly explained what times they be, *viz.* The date of the Beaſt, or times of Antichriſt, which ſucceeded the ſaid primitive times (as *Rev.* 12. 14. namely, *the time and times, and half*, wherein the woman, the true Church, was to be in her wilderneſs-condition, by reaſon of his tyranny and wickedneſs, and to make it more evident, there is deſcribed one in white Linnen, who is ſaid to ſwear, that thoſe things ſhould be finiſhed then, when (he) that is Antichriſt, *ſhall have accompliſhed to ſcatter the power of the holy people, the Saints*; Then (ſaith he) *theſe things ſhall be.* So the Angel, *Rev.* 10. 7. which denotes Chriſt (as the learned and judicious do conceive) ſwears that time ſhould be no more, that is (ſay they) the worlds time under Satans rule, under ſuch powers as formerly, for the moſt part. And that the myſtery of God ſhould be finiſhed, even at the beginning of the ſeventh Trumpet. Yet though *Daniel* underſtood not the ſaid markes of the ſaid time, in reſpect of the Gentile Church, yet he hath others given, reſpecting the Jewiſh Church, which ſet forth the converſion of his people the Jews, which though unto us it ſeems difficult to find the *Epocha* thereof, the thouſand two hundred and ninety days, which is conceived to be about the Emperor *Julians* time, and if ſo, ſeems to approach nigh, pointing out the Jews firſt converſion, and forty five years after, the glorious times expected to appear, or happily about the pouring out the ſeventh Vial, Antichriſts laſt deſtruction, &c. Onely in the concluſion *Daniel* hath this conſolation given him, that he ſhall ſtand in the lot at the end of the ſaid days, *verſe* 12. Now what theſe famous prophetical Chronologers have ſo foreſhewed, formerly more darkly, Chriſt hath ſince, by his beloved Diſciple St. *John*, more clearly and largely revealed concerning the excellency of Chriſts Kingdom on earth, as we have in ſome meaſure ſet down before.

And

And thus the main pillars and work of this building being erected; I ſuppoſe with other uſual materials (to wit) the Propheſies and Promiſes concerning Chriſts Kingdom in the reſt of the Prophets in the Old Teſtament (and other pertinent Texts in the New) it may (by Gods goodneſs) be eaſily finiſhed. Four main Pillars thereof there have been ſet up;

Firſt, by a frame of Doctrine tending this way, whence ſundry arguments according to Scripture might be drawn.

Secondly, By a Viſional repreſentation of new and old Teſtament Doctrine, ſutable thereunto, *Rev.*4,5.chap.

Thirdly, By the paſſages and expreſſions of Scripture in the Apoſtles writings, holding out ſuch a Kingdom of Chriſt in one ſence or other.

Fourthly, By the frame of the main hiſtorical and prophetical Chronocles of the three eminent Chronologers of all times, *viz.* of *Moſes*, *Daniel* and the Apoſtle *John*.

And now having (through Gods ſpecial grace) proceeded hitherto, we ſhall endeavour a little to repreſent ſomewhat of that we hinted before, concerning the three *Babels*, in thoſe three eminent Chronicles, and according to their ſeveral diſtinctions in the ſeveral times made relation of.

1. Of the Tower of *Babel* in *Moſes* ſtory. 2. Of the Monarchy of *Babel* in *Daniels* time. 3. Of the myſtical *Babel*, revealled to St. *John*, being the feet and toes of the great Image, *Dan.* 2. all which, with the evil of them by Satans deſigns, Chriſts Kingdom deſtroys, to all their utter confuſions; according as St. *Johns* reſolve, 1 *Joh.*3.8. *For this purpoſe the Son of God was manifeſt, to deſtroy the works of the devil.*

In all which three we may obſerve, Firſt, Satans deſign in each of his *Babels* of confuſion [*for wickedneſs ſhall not be eſtabliſhed upon earth*] Secondly, The way of Gods croſſing and confounding his deſigns in them. Thirdly, Chriſts remedy againſt them all.

God promiſed Chriſt the Mediator to overthrow Satans firſt and great attempt againſt all mankind in our firſt parents.

Secondly, Ever ſince Chriſt as Mediator, hath been fitted to help his Church againſt all Satans attempts, ever ſince that in his juſtice ſuch emmity was put between the ſeed of the Serpent and the ſeed of the woman.

Firſt, The building the firſt *Babel*, another inſtigation to pride, lifting up man againſt God (as at the fall) becauſe the people

were before of one language and one ſpeech, and being then ſo long liv'd for many hundreds of years, could largely relate at all times, in all places, and to all ſorts of perſons upon any occaſion, the works and wonders of God, and what they had received concerning the Creation and fall of man, and the promiſes of grace, and what worſhip God had inſtituted among them from time to time, Satan knew this was a great advantage to the firſt Fathers to fit them to ſerve God and glorifie his name, which was the end of all his mercies and wonderful works; therefore his deſign then ſeemed to be by tempting them by ſuch pride and ſeeking their own glory, by building a Tower to get them a name, and as if they did emulate God himſelf, to reach up to heaven, and ſo to prevent their diſperſion on the earth, or drowning by another deludge, that ſo by their abuſing their oneneſs of language, to provoke God, they might by that means be deprived of that great benefit; for Satan too well knows if men will be ſeduced to abuſe the greateſt mercies, its the ready way for them to loſe them: thereupon God confounds their pride in building their *Babel*, and ſo deprives them of their former advantage of knowledge and happineſs in their former oneneſs of language, and by that confuſion of tongues inflicted the ſaddeſt judgement upon mankind that ever befel them ſince the firſt fall, taking from them thereby the advantage of Piety, of commendable Policy, and even in a great degree the exerciſe of Humanity and Civility, and Satan hath improved the miſcheif of this judgement manifold ways ever ſince through all ages, which the ſtories of all times may ſet down large and ſad Comments of, by diviſions, quarrels, wars, and all manner of injuries and violence of parties againſt parties, of ſeveral tongues and languages, and conſequently hindering Religion therby; as alſo by the hardneſs to get knowledge, even with great ſtudy and labour, and the danger when gotten to be abuſed, to maintain *Errors* and *Hereſies*, and to eclipſe the truth more often then to clear it (as experience hath manifeſted) whence endleſs miſcheifs have proceeded through all times, which we can now onely hint at.

But Chriſts help againſt this for the Church, hath been by ſending more largely the holy Spirit of Wiſdom and Truth in his Church, to reveal unto his ſervants, and by them unto his people in all ſucceſſions of ages, ſuch things as in the counſel of the Father he had to reveal: And when he had finiſhed the work of Redemption, and once made his perfect oblation for the ſins of his

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people, he gave teſtimony of his helping (as by a *preludium*) the confuſion of tongues at the firſt *Babel*, by the gift of tongues to the Apoſtles, *Acts* 2. when cloven tongues like fire ſate upon each of them, and by other gifts of the holy Ghoſt conferred on others in thoſe primitive times, as in a glimpſe (as it were) to foreſhew what he would do in his Kingdom for that people of the Jews, who had but then their firſt fruits at that time come in to Chriſt, and (as it were) to declare what he will more plentifully do, when all *Iſrael* ſhall be ſaved, and when they ſhall be a people of a pure language, as the Prophet ſpeaketh, *Zeph.* 1.9. and when they ſhall be of one language and one ſpeech, and the Lord One, and his Name One, *Zac.* 14. 9. as if then when Satan is caſt into his priſon, his deſign in the confuſion of Languages ſhould end, and utterly fail, and thither ſeem thoſe ſpiritual promiſes, mainly to have their drift. That they ſhould not need to be taught any more to know the Lord, *Jer.* 31.34. and that they ſhould all be taught of God, *Iſa.* 54. 13. which is now onely in a leſſer degree, and but comparatively hitherto for the moſt part fulfilled, unleſs in the Apoſtles times, and ſuch as were extraordinarily inſpired, but I ſhall onely here hint at theſe things.

2. Satans deſign in the ſecond Babel ſeems to be upon the advantage he had by the firſt, to wit, the diviſion of tongues and confounding language, for though God diſcovered and preſerved all needful truth for his Church, among ſuch as were faithful and holy perſons, and all ſuch needful knowledge, by reaſon of thoſe long liv'd firſt Fathers, by a very few hands from *Adam* to *Abraham*, might be conveyed, as from *Adam*, to *Jared*, *Enoch*, *Noah*, and *Melchiſedech*, in *Abrahams* time (which *Melchiſedech*, ſome conceive to be *Shem* the Son of *Noah*) or by a few others; yet after this, when the *Iſraelites* became ſlaves under *Egyptian* bondage (unworthily from men, though happily they might have provoked God) they might looſe much of their traditional knowledge; Yet withal it is remarkable, that the *Egyptians* were famous for Hierogliphick learning (happily by *Joſephs* means) who interpreted many Dreams and Viſions, which might occaſion ſuch kind of ſtudies, which afterwards they groſly abuſed; And *Moſes* by means of *Pharaohs* daughter, was afterwards trained up in all the learning of the *Egyptians*; But when God uſed the Miniſtry of *Moſes* and *Aaron*, to bring his people out of that bon-

dage, he ſet up an inſtituted Church, and as he wrote the tables of the Law himſelf; So he directed *Moſes* in writing his five Books for the benefit of his Church; Yet doubtleſs that excellent faculty of writing hath been likewiſe much after that time abuſed by Satan and evil men likewiſe, to eclipſe truth, and promote errors amongſt all Heathen people; For that as God had by that means ſet down the ſum of his true Religion, for that generation of the children of the godly *Patriarchs* and Fathers, and after forty years made their poſterity a famous Nation and people, and by degrees were formed into a glorious ſtate and Kingdom, in the end of *Davids*, and beginning of *Solomons* reign; So Satan had all along an apparent deſign to raiſe huge Mountains of tyranny in the world, to ſerve his own purpoſes in his wicked Dominion, thereby to promote Atheiſm and Idolatry, and what ever was evil, and to overpower, oppreſs, and ſubdue (if it were poſſible) Gods Church, and profeſſed people, and ſo far as their ſins gave advantage from time to time, they did ſo; by the juſt hand of Gods providence, moſt wiſely and powerfully ſteering and ordering all the affairs of the world, to his own glory, and the fulfilling of his own holy pleaſure, when Satan and evil men leaſt intend it; making them in ſuch caſes, like refiners to his people, to cleanſe them from their droſs, and though ſeveral Infidel and Idolatrous Nations, afflicted and oppreſſed *Iſrael*, ſoon after *Moſes* and *Joſhua's* time (as in the Book of *Judges*, and the following ſtories in Scripture may appear many times) until *Davids* victorious, and *Solomons* flouriſhing Kingdom, which in the next ſucceſſion Satan by his engins of Idolatry and wickedneſs, ſoon found a way to divide, to make way for his own rule in the world, and upon the ten tribes revolting, got the greateſt part, even of *Iſrael* it ſelf, to turn to his ſide, and promote his deſign for the moſt part, till at the laſt the height of their ſins, and the fulneſs of their iniquity, delivered them up into the hands of their *Aſſyrian* conquerours, under which captivity they have lain above 2400 years; and ſtill by the like means and actings Satan afterward raiſed a greater mountain of oppoſition againſt Gods Church, when advantage againſt them might be obtained, and *Judahs* ſin was likewiſe ripe, ſo that the *Aſſyrian* rod that ſcourged *Iſrael*, before being burnt in the *Babylonian* furnace, there alſo might be caſt and faſhioned that

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head of gold, the *Babylonian* Monarchy, which by its maſſie weight, meeting together with *Judahs* ſins, written with a pen of *Iron*, and with the point of a Diamond, might grind that people almoſt to powder, wherein Satans deſigns ſeemed to attain their end.

But now for a remedy for this, God reveals by *Daniel*, as was fore-ſhewed, that though Satan at the preſent ſeemed wholly to have wone the victory, yet he ſhould not always wear it; but that firſt he would break in peices that head of gold, by a meaner mettle, (and ſo make uſe of the ſucceeding breaſts and arms of ſilver) *viz.* the *Medes* and *Perſians*, and that not onely to deſtroy the ſaid golden head, but alſo as he promiſed graciouſly by his Prophet concerning *Cyrus*, whom he therefore ſtiled his Shepheard, *Iſa.* 44. 28. to reduce his people in a wonderful manner again to *Jeruſalem*, and rebuild by a ſtrange munificence and aſſiſtance his Temple there, and though for their crying ſins, they were afterward in the two following Monarchies of Braſs and Iron, namely, the *Grecian* and *Roman*, long and ſoar afflicted, they were alſo at length, (after the Promiſes of the *Meſſiah* were fully compleated) by the Iron legs and thighs of the moſt terrible *Roman* power, wholly made deſolate, upon their rejection and crucifying the Lord of life and glory, the true King of *Iſrael*, (as *Nathaniel* had acknowledged him) *Joh.* 1. But when diverſe heads of that monſtrous *Roman* Beaſt, explained to *Daniel*, *Chap.* 7. but more to St. *John*, *Rev.* 17. had ſucceſſively paſſed their ſeaſons, and when he that letted, 2 *Theſ.* 2. 7. was taken out of the way, Satan then found advantage to erect another, and worſe then the former *Babel*; namely,

That which is the third *Babel*, to wit, the Myſtical, under the great Antichriſt the Pope, wherein Satans deſign by winding that proud, cruel, and wicked Tyrant cunningly into his own ſeat and authority, by hypocritical pretences, to make that foul beaſt to defile and poyſon the waters of life, and by ſtrong and ſtrange deluſions, ſo to hinder and aboliſh both the truth and power of Chriſts new conſtituted Religion in the world, as far as he could reach, wherein his evil deſign hath likewiſe greatly prevailed for above twelve hundred years paſt.

But for help and remedy againſt this myſtical *Babel* alſo, Chriſt aforehand ſhewed unto his beloved Diſciple *John*, and

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by him to his Churches ſucceſſively, the utmoſt period of his continuance, and manner of his now approaching ruine, as of the Dragons before; and that the ſaid Beaſt likewiſe, when the term of his Kingnom was out, muſt with it, go into perdition, and be caſt into a Lake of Fire and Brimſtone; denoting the perpetual ruine of all Antichriſtian Tyranny, and an utter end of all wicked dominion, being the laſt and loweſt parts of the ſaid Image (to wit) the feet and toes according to the interpretation given to *Daniel*, *Chap.* 2. and at whoſe deſtruction the myſtery of God ſhould be finiſhed in the world, as the expreſſion of the Spirit of Chriſt is, *Rev.* 10. 17. and *Dan.* 12. 7. when the whole of what was revealed to St. *John*, concerning the Beaſts riſe and ruine (as was before noted) ſhould all in ſuch ways as he hath ſet down, be accompliſhed; *viz.* by the prophecyings of the two ſack-cloth witneſſes, and the pouring out of the ſeven laſt plagues upon all the Beaſts worldly excellency, as *Rev.* 11, *and* 15, 16. *Chap.* So that then the Kingdoms of the world ſhall be the Kingdoms of our Lord and of his Chriſt, and be given to the Saints of the moſt high, as before, *Dan.* 7. *Rev.* 11. 15. So that as all the Devils deſignes, and Gods had run counter before; ſo by Chriſt theſe have all along been ſo managed, that at length the uſurped Dominion of Satan, will be utterly ſubverted, and the decreed Monarchy of Jeſus Chriſt, muſt be compleated in this world, under or after the ſeventh Trumpet, as a ſtep to his eternal perfection of glory and happineſs with his whole myſtical body, the true Church in the Kingdom of his father, which as mediatour, he will reſign up to him at the end, as St. *Paul* teacheth, 1 Cor. 15. 4.

Now as by the miracles of *Moſes* the firſt of Chriſts Chronologers, the *Egyptian* Magicians were confounded: As by the ſpirit of Wiſdom, given by Chriſt to *Daniel*, the ſecond Chronologer, the Aſtrologers, Caldeans and Southſayers of *Babylon* were overcome: So by the Spirit and Word of Chriſts Teſtimony, in the mouth of his ſackcloth Prophets, according to Saint *John* the third Chronologer, the ſubtilty of the man of ſin is quite defeated, and he himſelf with his cheif followers made utterly deſolate, and caſt into the lake of fire and brimſtone; ſo that thenceforward, as the Devil, the wicked one, uſurped a rule in the world in the hands of his evil powers abuſing ſuch their authority, for the moſt part, for the promoting of evill, and hindering or preventing

venting of any good; ſo afterwards Chriſt will put all his authority under his reign and dominion in the world into good hands, to remove and hinder evil, and to maintain and advance good: which (happily) may be the advantage Satan may take at the end of the 1000 years, to ſtir up the wicked at that time in the world, to attempt againſt Chriſts true Church at the laſt, to caſt off their iron yoke (as to them it may ſeem) which they have been ſo long held under by, and to ſtrive to break thoſe bands aſunder, and to caſt away ſuch cords of good Government from them, as *Pſa.2.* But then, *He that ſits in heaven will laugh them to ſcorn*, and by ſuch means deſtroy both Satan and his followers; and while ſo they ſeek to encompaſs the camp of the Saints, they will find Chriſt come at laſt againſt them, for ever to deſtroy both Satan and them, when the Devil with his hoſt of evil men ſhall be ſent after the Beaſt and falſe Prophet into the lake of fire and brimſtone, *which is the ſecond death*; never any more to commit or work, or even further to attempt any miſcheif in the world, and ſo caſting Death and Hell with them into the ſame deſtruction, *Revl* 20.10,14. Chriſt will have the perfect victory when all his enemies are ſo put under his feet.

And thus we may obſerve how notwithſtanding all Satans *Babels* of confuſion, Chriſts Kingdom ſhall be ſet up, both to put an end to all ſuch his deſigns, and to put an end to all ſuch attempts, ſave onely that which after he ſhall be looſed for a little ſeaſon, will put an end to all his actings in the world, and of all his ſeed, and uſher in all their miſery eternally in Hell; but in all the thouſand years before that, neither he nor they ſhall be ſuffered to annoy Gods ſervants, but that will really be fulfilled in the time of the New *Jeruſalem* which ſhall come down from heaven, which will be her priviledge, *Rev.*22.3. [*And his ſervants ſhall ſerve him.*]

CHAP. VI.

Wherein are briefly and ſummarily ſet down the Teſtimonies of the Prophets in all the enſuing times after Moſes, *which have been ſufficiently cleared, from what hath been formerly ſaid to the contrary, to belong to the ſaid time of the Kingdom of Chriſt, in the ſaid Thouſand years.*

HAving conſidered what in the three great Chronologers is obſervably ſpoken of our Saviours Kingdom upon earth, we

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shall by Gods gracious assistance proceed in the method, concerning the rest which our Saviour himself after his resurrection directeth us unto, *Luk.* 24.43. *It is written* (saith he) *of me in Moses, the Prophets and the Psalms*; endeavouring to observe some things further out of the other Prophets to this purpose; and to come to speak of what is recorded in the *Psalms* likewise of the Kingdom of Christ, wherein that eminent sweet singer of *Israel* did so abundantly tune forth such melodious streins thereof, and even upon occasion of his own Kingdom and *Solomons*, delivereth such great things in reference to Christs Kingdom, which could not have their accomplishment in any other then him that was the eternal son of God.

And the like may be observed in all the ensuing Propheſies of Gods ancient people of *Israel* and *Judah*, the subjects (in cheif) of that Kingdom, as likewise of their most glorious King and Governour, who will then be manifest to them; and we have the covenant of God in respect both of these Subjects and of their great King made with *David* for *Solomon*, as a type, 2 *Sam.*7. but looking at Christ, *wherein consisted the sure mercies of David*, which are largely illustrated both by Gods free and gracious promise by both; in *Nathans* message, from *vers.*10. shewing that *Israel* should be planted in their own place, and move no more, nor afflicted any more by the sons of wickedness, *verse* 11, And after speaking of the establishing of *Davids* house, though as in *Solomon* and in his successors, his naturall race might sorely suffer, yet in a heavenly King the Son of *David*, and the Son of God, *vers.*13,14. applied *Heb.* 1.5. there is stability ascertained: and so *Davids* faith and prayer improve it with much grateful acceptation, *verse* 19. *Thou hast spoken of thy servants house a great while to come*, and v. 26. *Let thy servants house be established for ever*; and so again *vers.*29. this covenant, *Psal.*89. could be in none but Christ the Messiah. That the Propheſies and Promises that follow concerning both, never yet had any suitably fulfilling, nor can have, other ways then in such a wonderful way and glorious manner, as is peculiar to the Kingdom of Christ at such his appearing, 2 *Tim.* 4. 1. which as they have been strangely wrested to avoid a litteral sence by some, so have they been sufficiently cleared by others to contain it; so that the evident clearness, and great vigour in so many Scripture Testimonies, cannot but work upon such teachable spirits as this abridgement is intended for. It is counted policy, though wicked, in slandering (*calumniare*

lumniare audacter, hærebit aliquid;) So, in so great abundance of Testimonies of truth, upon good Christian policy we may confidently assert, for in such clearness something will remain, to wit, to such as are not more disposed to shut their eyes against Scripture light, then to open them to behold it: I shall but as it were, pass through them, because I aim at brevity, the large discussion being done by others already, and especiall in the second and third books of *The dawning of the Day-star*, composed by Dr. *Nath. Homes*, wherein very learnedly and judiciously such Scripture-Prophesies and Texts respecting the *quod sit, That there is such a Kingdom of Christ to come on earth in the thousand years*, are very clearly and convincingly opened and applied thereunto, which I had opportunity to peruse since these brief collections, who both strongly asserts the truth therein, and very satisfactorily afterwards answers what things have been objected to the contrary, where I am well assured that intelligent persons (by Gods assistance) may finde more clear resolution, as respecting those mystical Scriptures and Prophesies through the whole book of God, then in many large Commentaries of most Writers on them, for many hundred of years last past, which differ therein from the most pure Primitive times.

Now among the Prophets look first into that Evangelical Prophet *Isaiah*, who is abundant to the purpose, where we shall only take some few at present, to prove that such a Kingdom of Christ is to come, and refer the great things foretold by him and others concerning that Kingdom to be considered in another place.

First, In the second of his Prophesie, verse 2,3,4. *It shall come to pass in the last days, the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and the nations shall flow unto it. And many people shall say, Come ye and let us go unto the mountain of the Lord, unto the house of the God of* Jacob, *and he will teach us of his ways, and we will walk in his paths, for out of* Sion *shall go the law, and the word of God from* Jerusalem. *And he shall judge among the Nations, and shall rebuke many people, &c.* So Isa. 9.7. *Of the encrease of his Government and peace there shall be no end, upon the Throne of* David, *and upon his Kingdom, to order it and to establish it with judgement and with justice, from hence forth even for ever.* Again Isa. 11.10. *In that day there shall be a root of* Jesse, *which shall stand as an ensign of the people, to it shall the Gentiles seek, and his rest*

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ſhall be glorious, as Heb.4. And verſe 11. *It ſhall come to paſs that the Lord ſhall ſet his hand again the ſecond time to recover the remnant of his people which ſhall be left from* Aſſyria *and from* Egypt, *and from* Pathros, , *and from* Cuſh, *and from* Elam, *and from* Shinar, *and from* Hamath, *and from the Iſlands of the Sea*; and verſe 12. *He ſhall ſet up an enſign of the Nations, and ſhall aſſemble the out-caſts of* Iſrael, *and gather together the diſperſed of* Judah *from the four corners of the earth*; with much more to that purpoſe in that place before and after theſe words, *&c.* And very remarkable is that Propheſie, Iſa.24.23. *Then the Moon ſhall be confounded and the Sun aſhamed, when the Lord of Hoſts ſhall reign in mount* Sion, *and in* Jeruſalem *before his ancients gloriouſly.* So again, Iſa.59.20. *And the redeemer ſhall come to* Sion, *and unto them that turn from tranſgreſſion in* Jacob; and very much to this purpoſe, *Cap.*60. but for this Kingdom more eſpecially, verſ.14. *The Sons alſo of them that afflicted thee ſhall come bending unto thee: and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet, and they ſhall call thee, The City of the Lord, The* Zion *of the holy one of* Iſrael. Verſe 15. *Whereas thou haſt been forſaken and hated ſo that no man went through thee, I will make thee an eternal joy of many generations*, Verſ.16. *They ſhall alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſts of Kings, and thou ſhalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of* Jacob, and ſo forward to the end of the chapter, where many glorious things are ſpoken of this City of God, as likewiſe very largely in the following chapter, and likewiſe in many others both before and afterwards, which may be conſidered in there place.

The next is the Prophet *Jeremiah*, who in chap.3.17 tells us *At that time* Jeruſalem *ſhall be called the throne of the Lord, and all the Nations ſhall be gathered to it to the name of the Lord to* Jeruſalem; *neither ſhall they walk any more after the imagination of their evil heart.* Another clear and vigorous Propheſie is ſet down, *Jer.* 23.5,6. *Behold the days, ſaith the Lord, that I will raiſe unto* David *a righteous Branch, and a King ſhall riſe and proſper, and execute judgement and juſtice in the earth.* Verſe 6. *In his days* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely, and this is the name whereby he ſhall be called, The Lord our Righteouſneſs.* And to the like purpoſe again, *Jer.*33.15,16. *In thoſe days and at that time will I cauſe the branch of Righteouſneſs to grow up unto* David, *and he ſhall execute judgement and righteouſneſs in the land.* Verſe 16. *In thoſe days ſhall* Judah *be ſaved, and* Jeruſalem *ſhall dwell*

dwelt safely, and this is the name whereby he shall be called, The Lord our righteousness; and verse 17. *Thus saith the Lord*, David *shall never want a man to sit upon the Throne of the House of* Israel; and *verse* 21. *If ye can break my Covenant of the day, and my Covenant of the night, and that there shall not be day and night in their season, then may also my Covenant be broken with* David *my servant, that he shall not have a Son to reign on his Throne*; and the like again repeated in the 25, and 26. *verses*. The places are so clear and full, I spare to speak any thing to apply them, because they cannot justly and rationally be applied otherways, and such as understand them onely spiritually, say something, but not all, nor that which they principally drive at, namely, that special period of Christs reign upon earth, whither the current of Such Scriptures lead; and after all, our Saviour himself abundantly in the Revelation, instructs his people, and all such as will not willfully shut their eyes against the light.

The Prophet *Ezek.* likewise speaks very clearly, *Chap.* 24. 23, 24. *And I set up one Shepherd over them, and he shall feed them, even my servant* David, *he shall feed them, and he shall be their Shepherd*, and *vers.* 24. *I the Lord will be their God, and my servant* David *a Prince among them, I the Lord have spoken it.*

Again, As evidently doth he speak of Christs reign, *Chap.* 37. After that he had spoken of the joyning of the stick of *Judah*, and *Ephraim* into one, he saith, *vers.* 22. *And I will make them one Nation in the land, upon the Mountain of* Israel, *and one King shall be the King to them all, and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all*, and *vers.* 24. David *my servant shall be King over them, and they shall have one Shepherd, and they shall also walk in my judgements, and observe my statutes, and do them*, and *vers.* 25. *And they shall dwell in the land that I have given unto* Jacob *my servant, wherein your Fathers have dwelt, and they shall dwell therein; they and their Children, and their Childrens Children for ever, and my servant* David *shall be their Prince for ever.* And in those nine last Chapters of *Ezekiel*, which learned and judicious men conceive to be the Revelation of the Old Testament, where the holy Prophet had high mysteries of the New *Jerusalem* imparted to him, and amongst the rest, there are observeable many things set forth concerning the Prince, and what order of state belonged

to him, and in conclusion, he saith, *The City shall be called at that day, viz.* the time of Christs raign (*Jehovah Shamma*) *the Lord is there.*

The Prophet *Hosea*, in *Chap.* 1. *Vers.* 11. *Then shall the Children of* Israel, *and the Children of* Judah, *be gathered together, and shall appoint themselves one head, and shall come up out of the land, for great shall be the day of* Jezreel, which never yet was fulfilled, but shall be in its time; So again, *Chap.* 3. 5. *Afterward shall the Children of* Israel *return and seek the Lord their God, and* David *their King, and shall fear the Lord and his goodness in the latter days*, which can have no adequate accomplishment, but in Christs Kingdom.

To the like purpose the Prophet *Joel*, *Chap.* 2. *ult.* having in *vers.* 31. shewed what a terrible destruction shall be, when Christ shall make his foes his foot-stool, and set up his Kingdom, *vers.* 32. he saith, *It shall come to pass, that whosoever shall call upon the name of the Lord, shall be delivered; for in Mount* Zion, *and in* Jerusalem *shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call*, and *Chap.* 3. 2, last *Verses*, *And* Judah *shall dwell for ever, and* Jerusalem, *from generation to generation; for I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in* Zion.

The Prophet *Amos* also fully witnesseth to this Kingdom of Christ, *Chap.* 9. 11, 12. *In that day will I raise up the Tabernacle of* David, *which was fallen, and close up the breaches thereof; and I will raise up the ruines, and will build it, as in the days of old*; and *vers.* 12. *That they may possess the remnant of* Edom, *and all the Heathen, that are called by my name, saith the Lord that doth this*, and *vers.* 14. *I will bring again the captivity of my people of* Israel, *and they shall build the waste Cities and inhabit them, and they shall plant Vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them, and I will plant them upon their Land, and they shall no more be pulled up out of their Land, which I have given to them, saith the Lord God.*

Even *Obadiah* in his short Prophesie, hath high expressions of the deliverance on Mount *Sion*, *vers.* 17. *And there shall be holiness, and the house of* Jacob *shall possess their possessions.* But more direct to our present purpose, *verse ult. And Saviours shall come up to Mount* Zion, *to judge the Mount of* Esau, *and the Kingdom shall be the Lords.*

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Herein is likewiſe the Propheſie of *Micah* very evident, *Chap.* 4. 1. *In the laſt days it ſhall come to paſs* (which words, *the laſt days*, we may obſerve frequently to be uſed to this purpoſe and the like) *that the Mountain of the Houſe of the Lord, ſhall be eſtabliſhed in the top of the Mountains, and it ſhall be exalted above the hills, and the people ſhall flow unto it*, and verſe 2. *Many Nations ſhall come and ſay, let us go up to the Mountain of the Lord, to the Houſe of the God of* Jacob *and he will teach us of his ways, and we will walk in his paths, for the law ſhall go forth of* Sion, *and the Word of the Lord from* Jeruſalem; and *verſe* 3. *He ſhall judge among many people, and rebuke ſtrong Nations afar off, &c.* and *Chap.* 5. when he had ſpoken of ſmiting the Judge of *Iſrael* with a rod on the cheek; *verſ.* 2. he then ſhews that out of *Beth-leem Ephratah*, ſhall go, he that was to be ruler in *Iſrael*, whoſe going forth have been from of old from everlaſting; and *verſ.* 4. *He ſhall ſtand and feed in the ſtrength of the Lord, and in the Majeſty of the name of the Lord his God, and they ſhall abide, for now ſhall he be great unto the ends of the earth.*

Again, when the Prophet *Zephaniah*, *Chap.* 3. had foretold how Chriſt will deſtroy his enemies (as ſeems probable) at the *Armageddon* battel, mentioned, *Rev.* 16. *and* 19.) in the former verſe, he then adds, *verſ.* 9. *For then will I turn to the people a pure language; that they may all call upon the name of the Lord, and ſerve him with one conſent*; Therefore, *verſ.* 14. *Sing O Daughter of* Zion, *ſhout O* Iſrael, *be glad and rejoyce with all the heart O daughter of* Jeruſalem, *verſ.* 15. *The Lord hath taken away thy judgement, he hath caſt out thine enemy, the King of* Iſrael, *even the Lord in the midſt of thee, thou ſhalt not ſee evil any more*; verſ. 17. *The Lord thy God in the midſt of thee is mighty, he will ſave thee, he will rejoyce over thee with joy, we will reſt in his love, he will joy over thee with ſinging, &c.* and ſo forward to the end of the Chap. to the purpoſe, which like expreſſions are much above all ſucceeding times, ſave theſe our Saviour hath revealed in the time of the new *Jeruſalem*, &c.

In the next place amongſt the Teſtimonies of the Prophets in the Old-Teſtament, proceed we to the Prophet *Zechariah*, who is as clear herein as any of the former (and being after the Captivity of *Babylon*, can leaſt be interpreted of that which was paſt) *Zach.* 6. 12. *Thus ſpeaketh the Lord of Hoſts; Behold*

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the man whose name is the Branch, *and he shall grow up out of his place, and he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule on the Throne* (So that Zerubbabel to whom this was spoken, was but a dim shade to this mighty Prince) *and he shall be a Priest upon the Throne, and the counsel of peace shall be between them both*; So *Chap.* 8. 8. *I will bring them, and they shall be in the midst of* Jerusalem, *and they shall be my people, and I will be their God, in truth and righteousness*; *Again*, Chap. 9. 16. *And the* Lord *their God shall save them in that day, as the flock of his people, for they shall be as the stones of a Crown lifted up, as an ensign upon his land.* Vers. 17. *How great is his goodness, how great is his beauty! &c.* And *Zach.* 12. 7. *The* Lord *also shall save the tents of* Judah; *First, that the glory of the house of* David, *and the glory of the inhabitants of* Jerusalem, *do not magnifie themselves against* Judah; *Verse* 8. *in that day shall the* Lord *defend the inhabitants of* Jerusalem, *and he that is feeble among them at that time, shall be as* David, *and the House of* David *shall be as God, as the Angel of the* Lord *before them.*

Lastly, Consider the Testimony of the Prophet *Malachi*, *Chap.* 3. 2, 3. *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and fullers sope, &c.* Upon which Text, let the words of that judicious *Gillespy* be observed, in his Sermon to the Lords, *Aug.* 27. 1645. which happily hath not been taken notice of by many, *Pag.* 3. After diverse things spoken to our purpose before, he adds, *How ever the Scriptures teach us, that the* Lord *Jesus will be revealed mightily, and will make bare his holy arm, as well in the confusion of Antichrist, as in the conversion of the Jews, before the last judgement and the end of all things.* Again, Page 5. he saith of this Text, this, *I doubt not to aver, doth principally belong to the Jews, for to them pertain the promises*, saith the Apostle, *And the natural branches shall be grafted into their own Olive tree.* I shall onely add here, that both terrible and comfortable Propheſie, in *Chap.* 4. 1, 2, 3. *Behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble, &c.* Vers. 2. *But to you that fear my name, shall the sun of righteousness arise, with healing in his wings, &c.* So that by all these evidences, we may see what exceeding great reason there

was

was of the Spirit of God to call in the Testimony of the Prophets of the Old Testament, to give witness to the reign of Christ in the thousand years under or after the last Trumpet, and concerning his new *Jerusalem* come down from God, *Rev.* 20. & 21. (as we formerly observed) and are here in brief set before the eyes of all such as are not resolved to shut them against them, and when the excellency and priviledges of this Kingdom, both spiritually and temporally come in their place to be considered, much more may appear, but these may suffice at present, as to the first, that such a Kingdom of Christ is to come in the thousand years, whereunto the Spirit of God in the Prophets of all times hath had a peculiar respect (as *Act.* 3.21. *Rev.* 10. 7.) and may much more appear in what further might from the Prophets be hereunto added.

CHAP. VII.

Shewing upon several enforcing considerations, that David *in many* Psalms, *prophetically spake of the said Kingdom of Christ on Earth.*

WE come unto the last head of Testimony (according to our Saviours own distribution) concerning himself, and those are the Psalms, wherein *David* cheifly, the man after Gods own heart, and therefore more like to be (*a secretis*) one of his Privy Counsel (as we may say,) and unto whom the Counsel of God, concerning the Kingdom of his Son upon earth, was largely revealed above many other, and this might come to pass for divers reasons.

1. Because the great promises made to *David*, of his seeds succession to perpetuity, he foresaw could not be fulfilled in any other but the great Messiah.

2. That the said Messiah, and great King of *Jerusalem*, was to come of his race and lineage.

3. Should so have a right (according to promise) to rule the people of *Israel*.

4. Because *Davids* Kingdom was a type of his, from a low beginning, in appearance to the worlds eye at first; Yet God setting it up against *Sauls*, it grew stronger and stronger, but the other

other weaker and weaker; So with the beginning and increase of Christs Kingdom, Isa. 9.

Again, as *David* was victorious at last over all enemies, and had peace round about; so will it be with Christs Kingdom in the world, over Satan and all his wicked dominion in the issue: And by the spirit of Prophesie King *David* hath declared much to this and the like effect in the book of *Psalms* above others, and hence the following Prophets (as in the preceeding chapter may be observed) so often call Christ not onely the *Branch*, *the off-spring of Jesse*, *the Father of* David, but oftner by *Davids* own name, and was foretold to sit upon the throne of *David*, to be of the house, and over house of *David*, to build the Tabernacle of *David*, and the like), so it is no wonder to have *Davids* heart full of such matter, and his tongue in this respect like the pen of a ready writter. And the breathings of the Spirit of God in *Davids* Psalms seem to vent themselves much in such delightful harmony concerning the Kingdom of Christ, who in all the former considerations, spiritually foresaw him, not only as his Antitype and seed, but as the great Messiah and Saviour of him and his people, in whom both the great promises both to him and the forefathers should both spiritually and temporally in due time have their full accomplishment; And therefore if any persons by the guidance of Scripture, and cheifly of the *Revelation* (by the assistance of Gods Spirit) consider such Texts, it may evidently appear to such unprejudiced and serious teachable spirits, that a great part of the Psalmody of holy *David* is warbled out according to such celestial Ditties, as might magnifie and exalt Christ the Son of *David*; yet so as he might also appear to be the root of *David*, as *Rev.* 5.5. even the eternal Son of God: and therefore so many expressions are used in the Psalms, which are incompetible to himself, or his meer natural seed. So that all the gracious beams of Divine light, that to such purpose reached any time unto *Davids* soul, seem to be concentered in the Son of Righteousness, from whom they had their original; who may fitly be observed to be the *Alpha* and *Omega* of that Book of Psalms.

To begin with the second Psalm, which usually is acknowledged to be of the Kingdom of Christ (though some will not acknowledge that Kingdom to come on earth) though God there promiseth to set (him) his King, upon his holy hill of *Sion*: After Satan with his wicked worldly powers have done their worst,

yea

yea, and ſuffered their worſt too, at the deſtruction of Antichriſt, even as it was with their type alſo, the Jewiſh Hierarchie, that when he came in the fleſh would not have him reign, but would deſtroy him, which brought their deſtruction about forty two years after: but when the other go about to deſtroy his people, they ſhall utterly be deſtroyed themſelves by him; and in both reſpects, Yet (ſaith God) *have I ſet my King upon my holy hill of Sion*: And therefore *he ſhall break his enemies with a rod of iron, and daſh them in pieces as a potters Veſſel.* And likewiſe he hath *verſe* 8. the Heathen promiſed for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; which then will be fulfilled, when he ſhall ſet up that his Kingdom upon earth.

That the 8. *Pſal.* refers to Chriſts Kingdom, the ſubject matter declares, ſince he regains that ſoveraignty over the creatures which the firſt *Adam* loſt, beſides the Apoſtles teſtimony *Heb.* 2. The 9. *Pſalm* contains much of the great works of God againſt his enemies, and for his people, which will be fulfilled at the ſetting up of Chriſts Kingdom. And ſo alſo Pſalm the 10. toward the latter end; and the 11. Pſalm ſeems to be of the like nature. But in Pſal. 18. holy King *David* doth largely ſing of Chriſt under the type of his own Kingdom, but in ſuch a way as was not competible to it, ſaving in reference unto that King of Kings. And Pſal. 21. is very much of the ſame nature, but far exceeding what could be applied to *Davids* temporal Kingdom. The latter end of Pſalm 22. is remarkably of Chriſts Kingdom upon earth: And ſo likewiſe Pſalm 24. where the King of glory is to enter (as ſeems probable) the everlaſting doors of the New *Jeruſalem* coming down from heaven, *&c.* The 45. Pſalm is eminently of Chriſts Kingdom, under the type of *Solomon*, and in part applied by the Apoſtle *Heb.* 1. 8. And Pſalm 46. of the like nature; and ſo likewiſe the 48*th.* and alſo the firſt part of the 50*th.* and the latter part of the 53. The 67*th.* ſeems wholly to be prophetical of the time of Chriſts reign. But the 68. Pſal. contains much of the glory and grace of Chriſt then to be manifeſted. And the latter end of the 69*th.* is to the like purpoſe. Pſal. 72. Is a very glorious illuſtration of Chriſts Kingdom above what could be fulfilled either in *David* or *Solomon* or any other but the Son of God, who ſhall be feared through all generations, in whoſe days righteouſneſs and peace ſhall flouriſh ſo long as the Moon endures, and ſhall rule to the ends of the

earth; and all Kings and Nations ſhall ſerve him, and his name ſhall continue for ever, and as long as the Sun endureth, &c. The 80. Pſalm contains an excellent prayer for Gods *Iſrael* to uſe, for the coming of the Meſſiah to take his Kingdom. In the 89th. ſuch promiſes are made to *David* and his ſeed, that could not be wholly fulfilled in any but Chriſt and his Kingdom. And the 96. is likewiſe prophetical of the Kingdom of Chriſt; and the 97. to the like purpoſe; and the 99. contains high expreſſions of Chriſts reign; and alſo the 102. The 110. Pſalm is an eminent prediction of Chriſts Kingdom, and applied often in the New Teſtament. The 132. evidently concerns the Kingdom of Chriſt. And not to inſiſt upon divers others, where there are notable expreſſions that ſeem to tend to the ſame purpoſe, take for a concluſion the 148, and the 149. which eminently relate unto Chriſts reign on earth, according to what in many former Scriptures and prophets have been foretold thereof; ſo from the beginning (almoſt) to the end we may obſerve how the Spirit of God ſtirred up the ſpirit of holy King *David*, to ſet forth the glory and excellent greatneſs of the kingdom of Chriſt, as his Antitype, ſeed and Saviour, in whom the greateſt promiſes of God ſhall be fulfilled, which could not have accompliſhment in any other.

CHAP. VIII.

Containing other evidences out of the New Teſtament, *to wit, of the Goſpel, and* Acts of the Apoſtles, *beſides what was occaſionally ſpoken of* Chap. 4. *by the four Apoſtles,* Peter, James, *and* John, *and the Apoſtle* Paul, *to all which Chriſt glorioufly appeared.*

AND now to appeal to the laſt ſort of witneſſes (having ſeen ſuch clearneſs in the Prophets of the Old Teſtament, and the *Pſalms*) we may in like manner conſider the teſtimonies of the Goſpellers in the New: But here the like courſe might juſtly be taken with us men of this generation (for I put my ſelf in the number, who have but even lately received the truth) which our Saviour did with his Diſciples going to *Emaus*, *Luk.* 24. 25. *O fools and ſlow of heart to beleeve all that the Prophets have ſpoken concerning his ſuffering, and entering into glory!* ſo now of the beleeiving the things concerning Chriſts Kingdom to come

some objection: yea, we might turn our argumentation into a vehement expostulation with our selves: What? was not the Angel *Gabriel* the first Gospeller we read o', at the time of his annunciation before our Saviours conception by the Holy Ghost, when he told the blessed Virgin of the holy, glorious, wonderful, heaven-bred Babe that should shortly after that be born of her, an evident witness of Christs Kingdom to come? Or doth he to no purpose (after he had informed the blessed mother of our Lord of many unspeakable glad tidings, Luke 1.30,31. other ways) then after adds, *verse* 33. *And the Lord shall give him the throne of his Father* David, *and he shall reign over the house of* Jacob *for ever, and of his kingdom there shall be no end.* Surely this holy Angel well understood the meaning of the many Prophets, yea of the Prophets of all ages before, as being contemporary with them all along from the beginning to that time. And did not that glad child *John Baptist*, as one right bred of his beleeving mother *Elizabeth*, upon this good news leap for joy in his Mothers womb, when the Virgin came with it to her house; whereupon good *Elizabeth* told the Mother of our Lord, that assuredly there should be a performance of those things which were told her, *Verse* 45. and was not this Kingdom of Christ one (if not the main) of them? And that blessed Virgin her self in an holy rapture of Spirit, breaketh out in no less then the Angel had foreshewed to her of this matter, *Vers.* 54,55. *He hath holpen his servant* Israel, *in remembrance of his mercy, as he spake to our Fathers, to* Abraham *and his seed for ever*, beleiving all in that Covenant would be performed, whereof the promised inheritance and Christs Kingdom therein was part: And this again good *Zachary* (though upon occasion of the Angels good news of his own son, which at first he beleeved not) he had been till then so dumb, that both the Mother and the Babe acknowledged Christ before him; yet when he had gotten the use of his speech again, like a channel dammed up before, the living waters of the spirit soon run in a stronger current from his beleiving soul, then happily otherwise they would have done, and very much concerning the Kingdom of his Lord and Saviour, *Vers.* 69. *He hath raised up an horn of salvation for us in the house of his servant David*, and this he confirmeth from the general successive Testimony of the Prophets (which we in part set down in the two preceding Chapters, *Vers.* 70. *As he spake by the mouth of his holy Prophets, which have been since the world began.*

Christ, the mercy promised to the fathers, the covenant with them, the oath to *Abraham* (as we noted out of *Moses* his prophesies) to free them from all enemies, and even from the fear of them, *Vers.* 74. which is the priviledge of Christs Kingdom on earth. Again, when the Angel imparted unto the Shepherds, when Christ was born, his very glad tidings of great joy to all people, he tells them first of that, that he was born in the City of *David*, who by descent was the Son of *David* according to the flesh; where also the Priests informed *Herod* that he should be born, when under pretence of worshipping, he thought to destroy him (and thereupon made there many young Martyrs for him) yet upon that occasion was found that great testimony of *Micah* Chap. 5. 2. *And thou* Bethlehem *in the land of* Judah, *art not the least among the Princes of* Judah: *for out of thee shall come a governour that shall rule my people* Israel, *Mat.* 2. 6. But the Angel tells the Shepherds, *Luk.* 2. 8. that he was of *Davids* house a Lord (as before *Mat.* 2. 6.) So in the regard of his present coming in the flesh, he was born to them that day a Saviour, Christ: *Meshiech* the Messiah implying likewise his threefold anointing, as Prophet, Priest, and King, and also for all people, Jews and and Gentiles. So the Angel before, as this likewise now, acknowledge and declare him, the Christ, the Lord, the great Messiah, the great Ruler (though he was then a weak Babe in appearance, in mean outward condition in the worlds view, wrapped in swadling cloths, having a Crath for a Cradle, a Manger for a Couch, being not received in the dwelling house, but lodged in a Stable, and that (*O* prodigy of abasement!) at that time the most blessed Mother brought forth the most glorious infant King, her Son and Saviour (as was said) of all people: Yet even then a multitude of the heavenly host (*Genethlia celebrant*) and Carole loud and sweetly the happiness of his Nativity: *Glory to God in the highest, and on earth peace, good will towards men.* Whereupon said an Ancient aptly, *Quis tam parvus, tam magnus, Infans jacens in præsepi voce Angelorum celebratus*: What wonderful celestial Kingly glory in all that outward abasement at his birth, is here by the eye of faith to be discerned; the glorious Angels are the Heraulds to publish his Kingly dignity over and over again, to set forth his Royal descent, yea, his Divine Majesty, when he seemed only a despised weak new born babe; and others, and that a multitude too, sing forth the high praises of his Nativity, the Holy Spirit fills

[illegible] hearts of old and young, great and small, poor and rich, men and women with joy, and inlarged Discourses of his Kingly excellence, before and about his birth. The Star and the Sages soon after, with speedy course, come out of the East, to give this much more glorious day-star, yea, Sun of righteousness, a timely visit: And to tender that glorious object to the unbelieving world, that they might take a view with them of that King and Saviour, even then new born to Gods faithful people, and after their example worship him, and bring their offerings to him. And they make inquiry of the place of this new Kings birth, *Where is he that is born King of the Jews?* and such was their zeal towards him, that no outward meanness hinders them from yeilding him all due homage and observance of worship, with oblations of gold, frankincense, and myrrhe.

Thus God in his weakest estate of life in the world, would have all sorts in heaven and in earth assist in some meet Equipage suitable to his Kingly Dignity. And after that he is no sooner presented unto God in the Temple, where his Mother (as the badge of her present meanness of condition in the world) offers according to the law a pair of Turtle Doves, or two young Pigeons, answerable to her poor estate (though sprung from the lineage of *David*.) But even then old *Simeon* divinely inspired, and spiritually inlarged with satisfying joy, is now well pleased to sing his swan-like song to welcome death: *Lord now lettest thou thy servant depart in peace, &c.* and the main substance of his song, or the highest strain in it, is the Kingly glory of Christ on earth, Luk. 2. 32. *A light to enlighten the Gentiles, and the glory of thy people Israel*, answerable to the prophesie, *Num.* 24. 17. *A star shall come out of* Jacob, *and a Scepter shall rise out of* Israel, *&c.* He had ground from many Prophets, with such rejoycing to utter it: Yea, *Simeon* again blessing *Joseph* and *Mary*, tells them, That Child was set for the falling and rising of many in *Israel*. First to that perverse generation, *He was a stumbling block*, as the Apostle saith, 1 *Cor.* 1. 23. for their falling to the future *Israelites*; when he shall come to reign gloriously, he will likewise be for the rising of many. Old *Anna* in publique declares the like to all that look for redemption in *Jerusalem*, and there it was in some respect too well known, temporal redemption was expected as well as spiritual, though they did it unseasonably, for which they had sufficient Scripture ground, though then misapplyed by them. And though it was common amongst the Jews in those times to

neglect

neglect the ſpiritual redemption by Chriſt, and vainly [illegible] to anticipate the temporal, then long after to come by their great King the Meſſiah; yet even then that true *Iſraelite Nathaniel* had learned better concerning Chriſt, and made confeſſion thereof unto him of both: *Thou art the Son of God, thou art the King of* Iſrael, *John* 1. 49.

The mother of *Zebedees* children acknowledged no leſs, though unwarrantably applyed, when ſhe would have her two Sons promoted, *The one at his right hand, and the other at his left in his kingdom*, Mat. 20. 21. Yet afterwards our Saviour promiſeth no leſs to them, and the reſt of his faithful diſciples, *Luk.* 22. 29, 30. *I appoint unto you a kingdom, as my father hath appointed unto me: That ye may eat and drink at my Table in my Kingdom, and ſit on Thrones judging the twelve Tribes of Iſrael.* And becauſe that opinion much prevailed amongſt the Jews then, *that the Kingdom of God ſhould immediately appear*, Luk. 19. 11. thereupon in the next verſ. and forward our Saviour reſolves the matter by a Parable, comparing himſelf to a Nobleman that was to go *into a far Country, and to receive to himſelf a Kingdom, and to return.* Conſider here how uſual a thing it was among all ſorts to ſtile Chriſt the Son of *David*; the two blind men, *Mat.* 9. 27. *Thou Son of* David, *have mercy on us.* All the people ſay, *Mat.* 12. 23. when he had caſt out the blind and dumb Devil; *Is not this the Son of* David? The woman of *Canaan*, Mat. 15. 22. *O Lord thou Son of* David. So other two blind men, *Mat.* 20. 30. *Have mercy on us O Lord, thou Son of* David. And *Chap.* 21. 9. *The multitudes cry* Hoſanna *to the Son of* David: The diſciples themſelves could not deny that the Chriſt was *the Son of* David, *Chap.* 22. 42. ſo *Luk.* 20. 30, 31.

Chriſt being the King of the Jews was ſuch a noted thing, that when he was to dye, it was mentioned either in ſcorn or earneſt, or atteſted by God and Men, and Chriſt himſelf at every turn, after he came before *Pilate* (the chief Prieſts and Elders having examined him about deſtroying the Temple, and his being the Son of God) but the main accuſation againſt him, was his being a King, which he never denied: though they falſly added, he thereupon forbad to pay tribute unto *Ceſar*: yet in that wherein the ſtrength of the temptation lay, he fairly reſolved *Pilate*, that his Kingdom was not from hence, or of this world (his Kingdom will be from God and not from men) but beſides that, as oft as *Pilate* mentioned him to be the King of the *Jews*, and asked him if he were ſo, he never denied it: Yea, when the

Jews

Jews did poyson this dare so in *Pilates* sight and hearing, that either it must kill Christ or greatly hazard *Pilate*; after many clearings of Christ, and offers to release him, and propounding him or *Barabbas* a notorious offendor, that Christ might escape; which when he failed in, he would know what he should do with the King of the *Jews*? Yea, when he had scourged Christ, and suffered the Souldiers shamefully to abuse him as a King, in scorn putting on him a Scarlet Robe, a Crown of Thornes, a Reed for a Scepter in his hand, bowing the knee in mockage, crying, *Hail King of the Jews* (and according to his wives admonition from her dreams, and his own conviction to have freed Christ) and lets the Souldiers bring him before the Jews in that garbe, saying, himself, *Behold the man* [as thinking (probably) all this would satisfie, since he was innocent, and knowing for envy they did accuse him (as *Mar.* 15.10.)

Yet at last by that poysoned dart (I say) they would strike home; *If thou let this man go, thou art not* Cesars *friend*; *for whosoever makes himself a King speaketh against* Cesar: and yet after that he bad them *Behold their King*, and when they cryed *Crucifie him*, He urges, *Shall I crucifie your King?* And when he was enforced still upon his Loyalty to *Cesar*, and to avoid tumult, having washed his hands as guiltless of Christs blood, and the Jews taking it upon themselves and their children, he delivered him to be crucified. But after all, to witness to all the world, what Christ was, and what was the accusation that carried the cause, *Mar.* 15. 26. against him;

First, *Pilate* is over-ruled by God to write his Title in Greek, and Latine, and Hebrew, *Luk.* 23. 36. [*This is the King of the Jews*] as if the successions of the Greek, Latine, and Heorew Churches, in order might read and acknowledge it till he took his Kingdom: And when the Jews envied this Title, and would have *Pilate* write *He said I am*; God over-rules again, and *Pilate* resolutely refuses, with [*what I have written, I have written*] and observe *Pilate* was too much convinced, and netled, and galld to mock in the matter of that Title, as a the other persecuters then did, whom therein he did not (then) seek to please but resist, &c. And (happily that earnest enforcement of that truth (as our Saviour said to him before, *Joh.* 18 37.) when *Pilate* perceived that though he was not a worldly King, yet he would not deny himself to be a King: He therenpon urges him further in that respect; *Art thou a King then?* saith *Pilate*,

he

he Answereth with such a double asseveration, and as if that was the main thing he had now to bear witness to, and a main cause of his coming into the world, saying, *For this end was I born, and for this end came I into the world, to bear witness to the truth*, which seems to be mainly the truth that he was a King, and that of Israel (*as afterwards, the* Priests, Scribes, *and* Elders, *at the Cross*, called him, *Mat.* 27. 42.) and King of the Jews, as the Souldiers likewise then mocked, *vers.* 44.)

And after that, above all (not to insist upon many other passages) take notice here of that wonderful Confessor, if not first Martyr of, and with Christ, the formerly infamous, but since famous good thief, that when the world sought to cast the greatest ignominy and contempt upon Christ, he most of all to their faces, set forth his honour, and even then by putting forth his right hand of a true faith upon the Cross, to lay hold upon his last and best booty, to steal unexpectedly the Kingdom of Heaven, condemnes then both himself and his fellow-thief, and the wicked world which condemned and crucified our Saviour and King, in the lowest dejection of his present condition, acknowledging then Christs Soveraignty and right to his Kingdom, and power to give it to others, yea, even to himself, when he was so vile and miserable in other respects, saying [*Lord remember me when thou comest into thy Kingdom*] happily, he had been before a well principled *Jew*, but had for a time with-held the truth in unrighteousness, but now (by grace) such good education breaketh forth with light of truth and comfort in him, and he looks for no less then a Kingdom at the hands of a crucified Saviour and Soveraign; here was a glory above the wonted brightness of the Sun, when the Sun himself for shame hid his face in darkness, from the then darkned and spiritually hardened world; Thus the Kingly glory of Christ was (even then) so held out by the Spirit of power to the faith of Gods people, so that from the first humiliation of Christ at his birth, and even conception too, all along to the very hour of his death, his Kingly excellency was strongly attested by all sorts of Angels, and men, young and old, high and low, good and bad, Creatour, and creatures, in Heaven and Earth, the star at his birth, the sun at his death, the Rocks, the Earth, the Vale of the Temple, the dead Saints that slept and rose again, and went into the holy City, *Jews* and *Heathens*, enemies and friends; what evidence in all respects could be more glorious in such an ebbe of seeming dejection

of

of the true Son of God, the true King of *Israel*, till by his glorious conqueſt over ſin, death, and Hell, whereby it was impoſſible for him any longer to be held under, he wonderfully at his reſurrection declared himſelf to be a moſt powerful King; and that all-conquering King that will ſet up his Kingdom in the world, when he will yet further make his enemies to feel his Kingly power, by making them his foot-ſtool, as his Father had promiſed, after the ſet time of his ſitting at his right hand, when that ſhall be fulfilled, *Pſa.* 110. that he may triumph with his people in his glorious raign, according to the promiſes and covenant made unto the Fore-fathers, and recorded by the holy Prophets ſince the world began.

And once more, after his reſurrection, he once again to his Diſciples implyes no leſs, having finiſhed almoſt the forty days in ſpeaking to them of the things pertaining to the Kingdom of God, *Acts* 1. 3. when they would know of him, whether at that time he would reſtore the Kingdom to *Iſrael*, though he repels their curioſity in reſpect of the time which God (then) kept in his own power, to make known, *verſe* 7. that it was not for them to know the time then, yet he doth not at all gainſay the thing; but in the next *verſe* he ſhews they ſhould receive power by the Holy Ghoſt, which accordingly they did in that particular, as appeared in *James*, *Peter*, *Jude*, then in *Paul*, being converted, and laſt of all, he gave to St. *John* the Revelation of things to come to the end of the world, he ſets down in the due place, in the ſeries of times enſuing, when that his Kingdom ſhould be ſet up, namely, under or at the ſeventh Trumpet, and in that thouſand years particularly ſpecified, *Rev.* 20. when he would raign with his Saints on the earth, and when the new *Jeruſalem* ſhall come down from God out of Heaven, *Rev.* 21. 2.

By all which it may appear, that in the whole body of the Book of God, the life-blood and ſpirits (as it were) of the Scriptures, concerning Chriſt, ſeem cheifly to run in this vein, to ſet forth the excellency of his kingly Office, and that even the eminent uſe of Propheſie in the firſt period, and the execution of Prieſthood in the ſecond, do in a great part make way for, and uſher in the moſt eminent glory of his Kingly Office in the third Period, whereupon Chriſts mediatorſhip will be perfected, full reconciliation made with God, and abundant enterance to the myſtical body of Chriſt, together

with himself their head, administred into eternal and perfect blessedness.

Thus having offered unto the consideration of serious and truly Christian Spirits, all the forementioned evidences to confirm this glorious, excellent truth (wherein the main difficulty of the matter seemed to lye) as respecting the περὶ τῆς Παρουσίας, to shew that most certainly the raign and Kingdom of Christ in the world eminently, is to come (as our Saviour hath made known to Saint *John*) in the thousand years, under or after the seventh Trumpet.

We should here proceed to the other part, which concerns περὶ τῆς Βασιλείας, those things fore-promised to be enjoyed by Gods people in the time of such his reign; And that both spiritually, *viz.* Abundance of grace, spiritual peace, joy, security, large communion with God, Christ and the holy Spirit; Together with much benefit and comfort, by the perfected Saints; perfected I say, in respect of their real happiness, and the security of it, *Rev.* 22. 9. on such the second death shall have no power.

And also temporally, *viz.* abundance of outward plenty, peace, security, comfort, in the enjoyment of the temporal blessings and good things of this life, more then ever any ages of the world, since the fall obtained, whereunto the Scriptures likewise give large Testimony. But because there have been in sundry Proofs already many things set forth to this purpose, concerning the things of Christs Kingdom, and in the πρόδρομος or forrunner hereof, already published (as in a short abridgement thereof) contained many great things of such nature, from evident Texts of holy Scripture; We shall not at present proceed any further therein, but as the Providence of God may further lead thereunto; But [*de modo*] now we shall add nothing, fearing to be either too curious or peremptory therein; onely at present resolving that either mystically, or personally (in case of a new dispensation,) that Kingdom of Christ will in its time appear, that we may not gain-say such as have obtained more light therein, nor seem to diminish from the glory of it, or any ways resist the truth.

We should likewise (in the last place) adde some improvement of this to all sorts of persons, which we shall only at present in two words (as it were) adjoyn: First, to warn all opposers to take heed that either by denying or opposing Christ Kingdome in

Doctrine,

Doctrine, practice, or project, least when Christ comes in his Kingdom they should be found resisters thereof, and fighters against it; or particularly comes in wrath against any such in the interim, by sending any swift messenger thereof unto them: remembring his sentence against those old rebels the Jews, *Luk.* 19. 27. *But those mine enemes, that would not that I should rule over them, bring hither, and slay them before me.* For it is a desperate danger to be found fighters against Christ upon any account, or engagement in the world whatsoever; at any other time, but more especially at that time when he shall come in his glory, and will manifest his great power and wrath upon them.

Secondly, To encourage all Christs over-comers to be valiant and resolute in fighting against and resisting of, all Satanical frauds, and Antichristian oppositions against Christ and his Kingdom, and to plead Christs right for the strenghening of others to stand on Christs part (but always according to Christs warrant and direction) in the pleading of this his last clause in the last part of his New Testament-will left amongst us, in special mercy to poor unworthy sinners. And for their encouragement they may observe from his word, that it seems not to be long before he will make it good: Surely (saith he) *I come quickly*, Rev. 22. 20. and this is according to the order of things therewith described, probable in its order to draw on very fast: For Antichrists ruin will make way for Christs reign on earth, in that his eminent Kingdome, Office, and Authority; and to that end, let both sorts seriously consider, that excellent closure of the Prophesie of that Evangelical Prophet *Esay Chap.* the last, *vers.* 5. and so forward, which seems very apposite to that purpose, and seriously to be weighed upon sundry considerations, both respecting the latter times of Anti-christ, and divers matters concerning Christs Kingdom then to come: And so we conclude with the Churches earnest request unto Christ for the hastening of his coming. Even so come Lord Jesus, come quickly, Amen.

Arguments for Christs Kingdom upon earth from the Lords Prayer. First from the three first Petitions.

Arg. 1. WHat Christ set down as the cheif rule, and direction of the prayer, and faith of his people, shall surely be accomplished.

But that Gods Name should be Hallowed, his Kingdom come, his will be done on Earth as in Heaven, is by him given as the cheif rule of their prayer, and ground of their faith.

Therefore, These things shall most surely have their accomplishment on Earth as in Heaven.

That is, *intra sphæram activitatis, & quoad statum*; which in this respect is like to be remakable; though corruption then be in the Saints, yet will be then strongly and powerfully resisted; the more grace, the more glory to God then, and after to themselves.

Arg. 2. At what time these are most-eminently promised and foretold to be in the world, in that they shall be fulfilled and performed.

But in Christs reign on earth, they are most eminently promised and foretold, that they shall be, *Rev.* 11. *Rev.* 20.

Therefore, In that time they shall be fulfilled and performed.

Argument from the fourth Petition.

Gods people may then pray most comfortably and confidently for daily bread, when they find all such grace most inlarged on his Church, unto which the entail of all needful temporal blessings is cheifly made; [yea, and upon that account are in great abundance promised.]

But such entail of needful supply of temporals, [or daily bread] upon the abundance of spiritual grace in the time of Christs said reign, upon that account is more strongly then made unto them; yea, and abundance of temporal prosperity, unto the abundant measure of grace, which then will be given.

Therefore, Gods people will most comfortably and confidently then pray for it.

Argument

Argument from the fifth Petition, Forgive us our debts as we forgive our debtors.

When Gods people are moſt aſcertained, that they ſhall attain the end of this Petition; they will moſt comfortably and confidently pray according to the tenour of it.

But in the time of Chriſts reign on earth they ſhall be moſt aſcertained that they ſhall attain the end of this Petition.

Therefore, They ſhall then moſt comfortably and confidently pray according to the tenour of it.

Now this Petition hath a double reſpect. Firſt, to the obtaining of the aſſurance of their own pardon. Secondly, to engage them to pardon others; and both theſe ends will then be moſt promoted. Firſt, their eminent meaſure of faith and love, zeal and ſincerity, &c. will upon their prayer of truth, aſſure them of their own pardon. And ſecondly, the exerciſe of divers of their graces, beſides obedience to Gods command, which requires them to do ſo, will engage them likewiſe to forgive others.

Argument from the ſixth Petition, Lord lead us not into temptation, but deliver us from evil.

Gods faithful people may then beſt pray for their deliverance from the evil one, and from the evil of his temptations, when they know moſt aſſuredly by the word, that they are for a long time removed from them.

But in the ſaid Thouſand years they ſhall moſt evidently know from the word, that the evil one, and the evil of his temptations, are ſo removed from them.

Therefore, They ſhall then beſt pray for ſuch their deliverance, both from the evil one, and the evil of his temptations.

[Yea, their prayer in truth or ſincerity will be then both a means of their deliverance and of the aſſurance thereof, as being Gods ordinance for his Church to that end.]

Argument from the enforcement, For thine is the Kingdom, and the power, and the glory, &c.

The conſideration of theſe enforcements will then be moſt vigorous and ſtrong unto the Saints, when they are aſſured from the word, that there is ſuch a time, wherein God will moſt evidently and fully manifeſt them unto good and bad on earth, at the time of his next coming.

But

But he will most evidently and fully manifest them unto goodand bad upon earth, [according to the word.]

Therefore, The consideration thereof gives the greatest enforcement, and vigour then unto the prayers of the Saints, or in reference to that time.

Arguments from four Articles of the Creed. Frist, From thence shall he come to judge the quick and the dead. Secondly, I believe the holy Catholique Church. Thirdly, I believe the Communion of Saints. Fourthly, The Resurrection of the body of the righteous.

Argument from the Article, From thence shall he come to judge the quick and the dead.

Arg. 1. THose that rightly believe that Christ will come from the right hand of the Father, to judge both the quick and the dead, they must believe he will do it in same time the Scripture teacheth it.

But the Scripture teacheth that he will do this after the seventh Trumpet, at the beginning of the thousand years, *Rev.* 11. *Rev.* 19. *Rev.* 20.

Therefore, They that believe it rightly, must believe he will then do it.

Arg. 2. They that rightly believe Christ will come from the right hand of the Father, to judge the quick and the dead, they must believe he will do it in the same order that the Scripture hath set it down.

But the Scripture hath set down Christ appearance, or first coming of Christ to judgment, at the beginning of the said thousand years.

Therefore, They that deny his first coming then to judgment, deny it in that order the Scripture hath set it down in.

Besides, the manner of his proceeding is different at the first and second coming of Christ to judgment: At the first, he will begin with the Temporal destruction of his enemies; First, with fire and sword, so taking away those Tares by Bundles, and then cast them into Hell; and then the Angels shall gather the Wheat into his Barn. But at his last coming, he will first gather the good; the dead in Christ shall rise first, and the raised before, and the quick living upon earth, at the voice of an Arch-

Matth. 13.

angel

angel, and the trump of God, ſhall be all changed in a moment, in the twinkling of an eye, and be caught up to meet Chriſt in the Ayr, and ſo being freed from the deſtruction of the wicked, they ſhall be ever with the Lord, *when the Heavens ſhall paſs away as a ſcroll, and the Elements melt with fervent heat, and the earth with the works thereon ſhall be burnt up*, as the Scriptures witneſs after the thouſand years is paſt. 1 Cor. 15. 2 Pet. 3. 10

Argument from *the beleif of the Holy Catholique Church.*

Such as rightly believe that they are eſſential properties of the Church of Chriſt to be holy and Catholique, ought to believe it to be ſuch in reference to thoſe times chiefly wherein Gods word declares it ſhall be chiefly ſuch.

But in the ſaid thouſand years, his word declares it ſhall be cheifly ſuch.

Therefore, They that rightly believe thoſe properties, muſt then according to Gods Word cheifly beleive it to be ſuch.

The Pſeud-Holy, and Pſeud-Catholique Harlot of *Rome*, hath long falſly aſſumed thoſe properties to her ſelf, all that time the Scripture hath foretold the world ſhould wonder after the beaſt, *Rev.* 13. The ſeducer knowing that they belong to the true Church, hath ſo aſcribed them to the falſe Church, that the true holy Catholique Church might not be expected; But that hereafter in the ſaid thouſand years, the Church of Chriſt will be holy above all former times, the Scriptures abundantly ſhew, as before is ſet down, and much more follows. And ſecondly, that it ſhall then be moſt Catholique, from *Eaſt* to *Weſt*, from *Sea* to *Sea*, from one end of the world to the other, there are alſo plentiful Teſtimonies which never yet were fulfilled.

Argument from *the beleif of the Communion of Saints.*

They that beleive the Communion of Saints aright, muſt beleive it in that manner, and in that time the Scripture ſets it forth on earth.

But the Scripture ſets it forth moſt eminently in the ſaid thouſand years to come.

Therefore, according to Scripture they muſt beleive it will then be moſt eminent upon earth.

They

They will then be of one heart, and one way, the Lord one, and his name one; *Ephraim* shall not envy *Judah*, nor *Judah* vex *Ephraim*.

Argument from *the Resurrection of the body.*

Such as rightly beleive the resurrection of the bodies of the just, must believe it in the same time and order the Scripture of true had set it down.

But the Scripture of true sets down the beginning of the resurrection of the just, to be at the beginning of the thousand years of Christs reign on earth; first, the Martyrs and eminent Saints, and then every one in his own order.

Therefore, they that rightly beleive the resurrection of the Saints bodies, must so then beleive it.

Argument from the Article of the *Nicene Creed*; *He shall come again with glory to judge both the quick and the dead, whose Kingdom shall have none end.*

THose that acknowledge a Kingdom of Christ, as Mediator after his first glorious appearance, or coming to judge the quick and the dead, plainly acknowledge his Kingdom of the thousand years.

But the composers of the *Nicene Creed*, plainly acknowledge such a Kingdom of Christ, after his first glorious appearance or coming to judge the quick and the dead.

Therefore, The composers of the *Nicene Creed* plainly acknowledge Christs Kingdom in the thousand years.

This is proved from the quotation of that *Testimonie*, in the Title Page, grounded upon the Propheſie of *Daniel*, and after the thousand years, Christ as Mediator will have no kingdom, it being at the end of the world, to be given up to God the Father, &c.

Arguments from the Article of the *Nicene* Creed, *I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son is to be worshipped, and glorified, who spake by the Prophets.*

At what times the Scriptures foretell that the Holy Ghost, who spake by all the holy Prophets, will most inlighten his Saints and

and Servants in the right underſtanding of them, and will moſt be manifeſt to be the Lord and Giver of ſpiritual life, and conſequently to be moſt evidently to be worſhipped and glorified, with the Father and the Son; all Gods faithful people are bound ſpecially to believe in him, in reference to the fulfilling of all ſuch Propheſies concerning thoſe times.

But the Holy Ghoſt in the Scriptures hath expreſly and particularly foretold, that ſuch things ſhall be eminently fulfilled in the time of Chriſts ſaid Kingdom upon earth, when he will moſt evidently appear to be the Lord and Giver of ſpiritual life, and conſequently moſt eminently to be worſhipped and glorified with the Father and the Son.

Therefore, All Gods faithful people ought ſpecially to believe in the Holy Ghoſt, in reference unto ſuch eminent fulfilling of ſuch ſpiritual promiſes concerning thoſe times.

He firſt ſpake by the Prophets more rarely till Chriſt was come in the fleſh, namely, only to thoſe few ſpecial meſſengers from time to time whom he immediately inſpired: He was given more plentifully unto his Saints and Servants after Chriſt was glorified; for ſo ſaith the Apoſtle *Joh.* 7. 39. But after our Saviour commanded his Diſciples to tarry at *Jeruſalem*, until they were indued with power from on high; Ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν. The Phraſe is Emphatical; the ſame with *Rom.* 13. 14. *Put on the Lord Jeſus Chriſt*; and they were ſo ſoon after indued with the holy Ghoſt, *Act.* 2. which in *verſe* 33. St. *Peter* calls the receiving of the promiſe of the Holy Ghoſt; hence the Apoſtles had a ſpirit of power, 2 *Tim.* 1, 7. and ſo had all the company of the beleivers that prayed with *Peter* and *John*, *Act.* 4. 31. when the place was ſhaken, and they were filled with the Holy Ghoſt; So was *Steven*, Act. 6. and many others, not onely Jews, but Gentiles, which then ſeemed ſtrange to the Chriſtian Jews, *Act.* 10. 45, 47. but this held not long, but for the firſt ſetling and ratifying the Goſpel of Chriſt in ſuch extraordinary manner, which is by judicious men conceived to be as a preludium of the great fulfilling of the propheſies, fully to be accompliſhed in the thouſand years to the end, which were applyed likewiſe for that time, by the Apoſtle; *Act.* 2. out of *Joel* 2. and *Iſa.* 44. 3. unto which great fulfilling, ſeems the applying, *Pſa.* 8. in *Act.* 4. 24. and *Act.* 2. 25. in that prayer when the place was ſhaken, *verſ.* 31. to the end; both which

places have reference mainly unto those times, as *Heb.* 2. and the context of *Psal.* 2. doth evidently make manifest; then all Gods Saints will more evidently (with open face) behold the glory of the Lord, and be changed into the same Image by the Lord the Spirit; that Spirit of power that was in those first times sent down upon the Apostles, and others extraordinarily: And if Christ shed forth his Spirit so wonderfully at that time, when he went to receive his Kingdom, how will he pour it out upon all his Saints, when he shall come gloriously to rule and reign in his Kingdom, in a different and more eminent way then ever before manifest unto the world? which will be executed every way irresistibly, and prevalently towards enemies, and his people of all sorts by his spirit of Power and Dominion, as *Tremel.* upon 2 *Cor.* 3. 18. who will then likewise be more fully and evidently manifest to be our God, with the Father and the Son, proceeding from the Father and the Son, who with the Father and the Son is to be worshipped and glorified, as the *Nicene* Creed excellently: For the glory of the whole Trinity will wonderfully shine out in that Kingdom of Christ upon earth, when the Tabernacle of God is with men, and the pure river of the water of Life shall run through the New *Jerusalem* come down from heaven, which is the place our Saviour tells his Disciples, *Joh.* 14. 13. that he went to prepare for them, when he would receive them to himself, that they might be where he is (as divers Scriptures evidence) where he injoyns them, that as they beleive in God they should also beleive in him; and presently after in the same Chapter doth twice promise to them the Holy Ghost. First, to be a Comforter to them. Secondly, to lead them into all truth *Vers.* 16. and afterwards again, *Vers.* 26. and so God the Father, Son, and Holy Ghost, will be then made evidently manifest unto the Saints, when they shall possess that place which Christ there promised to prepare for his Disciples, &c. even to all the faithful in their degree, *for they shall all then know him from the least unto the greatest*, Jer. 31. 34. *Heb.* 8. 11.

So Rev. 21. 19.

As for Testimony of Primitive Churches and Doctors, take the evidence of the *Nicene* Council, and therewith the *Nicene* Creed; of whose Kingdom there shall be no end, set down in the Title-page; with sundry quotations of Ancients and Fathers, briefly set down in the Appendix following, concerning which particular it is not needful here to be large, because it is so plentifully, learnedly, and judiciously already performed by Doctor

Dr. *Nathaniel Homes*, in the first part of the *Dawning of the day-star*, and in divers other parts of that Book, whither the Judicious Reader may be referred in this point for abundant satisfaction therein, whereby this Doctrine of Christs reign is abundantly vindicated from novelty, and manifested to be purely primitive.

THE APPENDIX.

Wherein is breifly considered what Rev. 20. Chap. *sets down concerning the thousand years, but more especially concerning the first resurrection*, verse 4, 5. 6. *compared with the other parallel Text, having reference to the same time*, Rev. 11. 15, 16, 17, 18. *Setting forth divers reasons for such resurrection of the Saints bodies, then spoken of in the said Texts, with sundry other Scriptures and instances both in the old and new Testament, pertinent to that purpose; And that the Doctrine of the resurrection, which was all along in Scripture taught gradually before, is most fully cleared by the two last Apostles, St.* Paul *in his Epistles, and St.* John *in the book of the Revelation.*

NOw because that *Matutina resurrectio*, which Mr. *Mede* speaks of, called the first resurrection, *Rev.* 20. 4, 5. By way of Antithesis to the last more general resurrection, of the good and bad before not raised, is of great concernment to the then living godly, and Saints departed before; let us consider what the Scriptures set before us concerning the same; And because Christ hath more fully revealed to his Church, *Rev.* 20. the pleasure of his father therein, more then formerly was made known in the word (for the Doctrine of the resurrection in diverse things in the Old and New Testament, was revealed by degrees, and St. *Paul* shews some mysteries of it, and our Saviour there more.) Let us therefore in the first place consider the context of what is there said thereof, *Rev.* 20. and then come to the verses wherein it is contained.

Vers. 1, 2. *The Angel Christ, lays hold on Satan, and binds him a thousand years*; which thousand years, by the most learned on

all hands, is agreed to be literally taken, for many reasons; *vide Paræ.* on *Rev.* 20. 2. besides the emphatical expressions after several times the mention of a thousand years, the Spirit of God sets them out with an Article, τὰ χίλια ἔτη three times, *vers.* 3, 5, 7. as if he should say, these thousand years before-mentioned indefinitely, are now so often spoken of demonstratively, punctually setting down what was done before, what in and after them, in all which the word clears the literal sence.

Verse 3. *He shuts him up in the bottomless pit, and seals, or secures him there during that time, but shews he must after the thousand years be loosed for a little season.* And the fulfilling of that his loosing is set down (as this *matutina*, or first resurrection is decyphered, *vers.* 4, 5, 6.)

For *Vers.* 7. Shews when Satan is accordingly loosed out of Prison.

Vers. 8. Shews how he prevails to gather his hosts of *Gog* and *Magog*, in great numbers, in all the four quarters of the earth.

Vers. 9. Sets down their design to compass the camp of the Saints, and their disappointment, by fire from heaven, that devours them.

Vers. 10. Shews the judgement of Satan, *in the lake of fire and brimstone, where the beast and false Prophet were cast before the thousand years.*

Vers. 11. And so forward to the end, is described the ensuing last judgement, where the judge is set down in this 11. *verse*, and his Throne he sat on; *Vers.* 12. the persons judged, all sorts, small and great, the ways of their tryal, by opening the books, and according to their works.

Verse 13. *How they came to the judgement, The Sea, and Death, and the Grave gave up all the dead.*

Vers. 14, 15. Shews who were cast into the lake of fire at the last, namely, *Death the last enemy*, 1 Cor. 15. *and Hell, or the grave, with all whose names were not written in the Book of life.*

Now concerning this first resurrection, it is largely described in many particulars, *Verse* 4. In the first place are thrones, and they that sate on them, and judgement was given unto them; which seems to be such eminent holy persons, as the Apostles or great Prophets, assessors with Christ then, that as our Saviour promised should sit and judge on thrones at his Kingdom, *Luke* 22. 29, 30. Secondly, All other faithful Saints

that

that lived and reigned with Christ the thousand years.

Vers. 5. declares the different conditions of all others, there called the rest of the dead, that had not part in that first resurrection.

Vers. 6. Contains the condition, quality, and priviledges of all the then raised Saints; First, they are blessed; Secondly, they are holy, and therefore blessed; Thirdly, They are thereupon secured; the second death shall have no power on them; they are most safe from the judgement of the wicked that will come. Fourthly, the excellency of their promotion; First, to be Priests of God and Christ, to offer praise, &c. continually. Secondly, Kings to reign with him the thousand years.

And this the Parallel Text, *Rev.* 11. 15. and so forward, at the sounding of the seventh Trumpet, doth likewise confirm, where, *verse* 15. is set down the beginning of Christs reign upon earth, and the continuance for ever, while the earth continues. Secondly, the praise of the Church thereupon, namely, the twenty four elders, now without mention of the four beasts, (as formerly) *vers.* 16.

Vers. 17. There is the object of their praise, Lord God Almighty, which is, and was, and is to come, and then reigned. Secondly, The ground of that their praysing him for taking his great power and reigning.

Verse 18. The occasion, opportunity, and advantage, that Christ took then to take his great power, and to reign. First, of evil unto the evil; the Nations were provoked to anger and rage by the Devil, against the Saints (as also he will do to compass the Camp of the Saints, when Satan is loosed, *Chap.* 20. 9.) and here Gods wrath came upon them, in devouring fire, and destroyed them that destroyed the earth in the end of the 18. *vers.* Secondly, in the middle part of the same verse, we have the advantage or opportunity Christ takes of good to the good. First, of the dead before that; They should then be raised; and they are of two degrees; First, Gods eminent servants the Prophets, that should have suitable reward to their great service or sufferings, or both; And Secondly, less eminent Saints. Again, good to the good, then alive on earth, such as fear Gods name, small and great; for the blessed and holy dead raised then will be above fear; there perfect love (as Saint *John* speaks) hath cast out fear.

Lastly,

Lastly, *Vers.* 19. There is described the spiritual glory of the grace of God, discovered in Christ above what was before, so as peculiar to *Jerusalem* that comes down from heaven. The temple of God was opened in heaven, and there was seen in his temple the Ark of his Testament; and on the other hand, is set forth the terrour of Gods wrath, manifest then against ungodly men, to be horribly destroyed from the earth, as is set down at this time, *Dan.* 12. 1. which likewise referres both to the good and the wicked.

So Psal. 50. 1, 2, 3, 4, 5, &c.

Now for the condition or state of the raised Saints, it is probable to be like, or suitable to what was in Christ before he ascended to his Father, that appeared and disappeared as he saw good for his Disciples, and sometime eat and drank with them, as both the Gospel manifests, and the Apostle *Peter* saith expressly, *Act.* 10. 41. But not so glorious as will be after in the highest heavens, which the Saints on earth could not abide, as being too great for mortal eys, *&c.* And in that state our Saviour is recorded to have spoken to them in the 40. days after he arose from the dead, concerning this Kingdom of God we speak of, as is likely *Acts* 1. 3. which might occasion the Disciples asking *Vers.* 6. whether at this time he would restore the Kingdom to *Israel*: And he also might then promise to them the New Heavens, and the New Earth, as 2 *Pet.* 3. 13.

vide Mat. 26. 29. compared with Luk. 22. 18, 19. one verse speaks of the Passover, the other of the Lords Supper.

And whereas some make great stir against the manifest drift and scope of *Rev.* 20. 4. because the souls are said to live; besides that in Scripture, *Idem*, souls are taken for persons frequently, *Gen.* 40. 20. *Psal.* 16. 10. *Luk.* 12. 19. *&c.* How fitly may that be resolved by considering them visionally, in the state they were represented to Saint *John* then, and were to be in, when they were to have their bodies quickned, which is plainly the drift of that Revelation in that text! for it had been no Revelation to have said their souls only lived, nor that their souls thence should raign, unless in a state suitable to Christ with bodies, and to be with them on earth. And the like Decypherings of the deceased Saints were then also, *Rev.* 7. 13, 14. where they are said to be *arrayed in white robes*, &c. Namely, as they shall be when they shall be raised and raign with Christ on earth; and so *Chap.* 6. 11. *White robes were given to every one of them*, which is spoken of the same souls, but then represented unto him in vision, in what manner those souls will appear, when their bodies shall be raised at Christs Kingdom.

And

And this is further evident from the Antitheſis of them that lived not again then; namely, in reſpect of their bodies, ſo that theſe muſt then live again in reſpect of their bodies. Thirdly, They muſt live again in that reſpect they were before dead, that is, of their bodies, for their ſouls always lived; only their bodies were dead; therefore thoſe, and only thoſe, then lived again. Fourthly, They muſt then ſo live, as will be moſt ſuitable to Chriſts ſtate of reigning on earth, as being their head, who is therefore the firſt fruits of the reſurrection; he eminently ſhewed his power and pleaſure in this at his very death, as a preludium what he would do when he came to raign more generally for the Saints, *Mat.* 27. when many dead Saints aroſe and went into the holy City; when Chriſt for a time after his reſurrection was in ſuch a middle condition in regard of his body; and who would have thought of ſuch a thing to be done then, if the Scripture had not ſo clearly recorded it. So that as *Paul* ſaid before King *Agrippa*, *Act.* 26. 8. *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?* So why that (then he will ſo raiſe them, when his word fully teſtifies it formerly more and more clearly, and at laſt moſt clearly; therefore (ſaith he) when the Son of Man ſhall come (namely, at that coming we ſpeak of) ſhall he find faith on the earth. This was propheſied by *Zach.* chap. 14. 5. typified in the *Iſraelites*, as buried in the Red-ſea, *Exod.* 15. alluded to in this particular caſe, *Rev.* 15. 3. beſides the places ſpoken of above.

Again, on the other ſide, that thoſe ſouls living (or as is ſaid of the other ſort *v.* 6.) living again, is not to be underſtood Spiritually, lay together all the enſuing conſiderations. Firſt, It is not agreeable to the Propheſie, for they always ſo lived ſince the departing out of this life. Secondly, To underſtand it ſpiritually was no new Revelation, for that was a plain known truth, ever believed and acknowledged in the Church of God. Thirdly, The (living) there is not of the ſouls ſpiritually, becauſe this is of a (living) peculiar to that time, not to be before nor after, but at the laſt more general reſurrection. Fourthly, Becauſe they can only in a particular manner to that time only live, in ſuch ſence as they could before be ſaid to be dead; not ſpiritually but only bodily. Fifthly, They cannot ſpiritually be ſaid to raign with Chriſt that thouſand years, in ſuch a ſpiritual manner as the Text imports; becauſe, ſpiritually they did ſo before. Sixthly, They are not ſuitable to the outward glory of Chriſts Kingdom in the

world

world then, if they have not their bodies. Seventhly, Many peculiar promiſes to the Fathers and Prophets, *&c.* imply it muſt be bodily, and not ſpiritual only. Eighthly, (as we before hinted) the ſpiritual raign without the bodily will not be ſuitable to the ſtate, nature, and end of Chriſts Kingdom; for then according to his prayer, *Joh.* 17. 24. *Father, I will that they be with me where I am, that they may behold my glory*; not only ſpiritually but bodily, wherein that viſion will much conſiſt. Again, adde, as he is the firſt fruits of the reſurrection, in regard of body, not ſoul, ſo they in reſpect of their bodies will be a great part of the harveſt hallowed by that firſt fruits.

Again, conſider the Doctrine of the reſurrection, as we hinted before, hath been ſet forth by degrees; it was but rarely and darkly taught in the Old Teſtament; hence our Saviour to confute the *Sadducees* out of *Moſes* (who would be his Diſciples in preſence) by an inference, repells their errour, not by plain words: God is the God of the living, not of the dead; but he is the God of *Abraham*, *Iſaac*, and *Jacob*; therefore they live; and little we find but *Jobs* profeſſion of his own faith, and the promiſe to *Daniel*, and *Eſays* myſtical propheſie *Chap.* 26. and ſome few miraculouſly raiſed by the Divine power of Chriſt, as types of that to come, which the moſt of them (if not all) ſeem to have reference unto this very time of Chriſts beginning to raign (as we ſhall endeavour by and by to make evident) and for Saint *Paul* in the New Teſtament, he ſets forth many things concerning the reſurrection, after he had 1 *Cor.* 15. in the beginning of the *Chapter* ſtrongly proved it againſt that Sadducaical opinion; eſpecially, by the reſemblances betwixt the firſt *Adam* and the ſecond, and by the dying and quickening of grain, which was our Saviours own reſemblance for his own death, *Except a Corn of Wheat be caſt into the earth*, &c. So when the Apoſtle in the ſaid *Chapter* goes on to ſpeak of the Doctrine thereof, he ſets forth many particulars of it; the ground or cauſe, Chriſt the firſt fruits; the order firſt, thoſe that are Chriſts at his coming, namely, this coming when only the Saints will be raiſed; then ſhews what will be before the end; namely, all rule, all authority of the evil world, muſt be ſubdued by Chriſt; and even the laſt enemy to be ſubdued will be death; and then ſhews a myſtery afterward about that point; yea, many myſteries, as follow largely *Verſ.* 51, 52, 53, 54. having in the middle of the *Chapter* ſhewed thoſe ſundry particulars of it. Firſt, For the order, Chriſt ſhould riſe

Verſ. 23, 24, 25, 26.

as

as the firſt fruits and cauſe of the Saints holy reſurrection, *ver.* 23. Secondly, The time, when the Saints in a ſpecial manner alone ſhould be ſo raiſed by him; namely, at this his coming, *ver.* 23. Thirdly, He gives an intimation how long he muſt reign after that coming, till all enemies be put under his feet. Fourthly, He ſets down the laſt enemy to be ſubdued, that is, death, which came by the firſt *Adam*, and at laſt ſhall be deſtroyed by the ſecond *Adam*. Fifthly, In *verſ.* 27. is imployed his invincible prevalency, when all enemies are deſtroyed; and *verſ.* 28. how as Man or Mediatour Chriſt will be ſubject to the Father to this purpoſe, *Pſal.* 110. gives a clear evidence, which is concerning the raign of Chriſt on earth; after which *Paul* ſhews as Mediatour he delivers up the Kingdom to God the Father, *verſ* 24. *when death and hell ſhall be caſt into the lake of fire*, as was ſaid, *Rev.* 20. 14. read what will then be at the laſt moſt general reſurrection hinted before, *verſ.* 51, 52, 53, 54. Conſider the many particulars there taught in this point not known uſually before, and ſo in like manner in the 20. *Chapter* of the *Revelation*, Chriſt reveals to Saint *John* more fully and clearly what Saint *Paul* had taught before obſcurely and darkly, till hereby explained; namely, that under the ſeventh Trumpet, when Chriſt ſhall come to raign on earth, and ſhew himſelf there glorioufly in his Kingly Office, there ſhall be ſuch a firſt reſurrection of Martyrs, Apoſtles, Prophets, and ſuch holy perſons of all ſorts, as was obſerved before; and this Gods faithful people ought to know and believe, to their great comfort and rejoycing, as well as any thing concerning the Doctrine of the reſurrection ſo gradually made known to the Church before, as Chriſt was pleaſed any way before to diſpence the knowledge thereof to the glory of him who ſhall ſo raiſe them to raign with him here, where they have ſerved him in faithfulneſs, or ſuffered for him, or with him.

And now we ſhall by Gods gracious aſſiſtance proceed to conſider other Scriptures, that ſeem to confirm this which we have delivered from Chriſt, *Rev.* 20. 4. And this doubtleſs was revealed to the holy Fathers and Prophets in the Old Teſtament, concerning the raiſing of the deceaſed Saints at Chriſts Kingdom on earth, as really, though not ſo clearly, as it is now to us in the New Teſtament, as being the cheif glory of that his Kingdom, wherein they were to have their part; therefore, God is the God of *Abraham*, *Iſaac*, and *Jacob*, and that ſhould be his memorial for ever; to whom, and their poſterities with them, the

land of *Canaan* was promiſed and ſhadowed out, to be accompiſhed at this time fully, wherein all the great promiſes to that purpoſe are to have their compeat accompliſhment, *vid.* Deut. 30. to *verſ.* 11. *Deut.* 4. 20, 21. *Eze.* 37. 25. This *Jobs* expectation had particularly reſpect unto, *When the Judge ſhould ſtand on the earth at the laſt day* (as the original carries it) and *Daniel* was to ſtand in the lot at this time (as before we ſhewed) and which ſeems to be our Saviours drift in the Text, *Rev.* 20. and for this end the great promiſes of circumciſing the heart of the ſeed of thoſe holy Fathers tend to this, *Deut* 30. 6. when they had been driven to the utmoſt parts of heaven, and brought into the lands which their Fathers poſſeſſed, that they might poſſeſs it, *verſ.* 4. 5. 6. in their ſight. So that Evangeligal Prophet *Eſay Chap.* 26. profeſſeth of himſelf, and the faithful with him, in that his excellent Song to this purpoſe, *verſ.* 19. where having ſpoken in order of the condition of Gods people in the time now paſt, unto the time of the reſurrection of Gods people at this very period (as may appear from the Context) for having ſpoken of their condition in the captivity of *Babylon*, ver. 13. *When other Lords beſides the Lord* Jehovah *had had Deminion over them, and yet they would by him only make mention of his name.* Concerning thoſe Lords (he ſaith) *They are dead, they ſhall not live; they are deceaſed, they ſhall not riſe; therefore, he had viſited, and deſtroyed them, and made all their memory to periſh*, verſ. 14. though they themſelves were removed, that were his Nation, into all the ends of the earth, and though a long time after they had prayed, and been like a woman with child in pangs and hopes, yet had brought forth nothing but wind, ſince for long time there was no deliverance wrought in the earth, neither did the inhabitants thereof fall, *v.* 16, 17, 18. yet that both would come to paſs he profeſſeth his faith, ſaying of Gods people and of himſelf: Thy dead men ſhall live together, with my dead body ſhall they ariſe; awake and ſing ye that dwell in the duſt [as *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and riſe from the dead, and Chriſt ſhall give thee life*, as alſo *Eſay* 60. 1.] and then it followeth, for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead; where he fully ſhews his faith concerning this firſt reſurrection, where he ſhews the Jews ſhould be as herbs after winter is paſt, quickened by the reviving dew of the ſpring-time; whereas the Lords ſpoken of *verſ.* 13. were ſuch as are mentioned not then to riſe, *Rev.* 20. 5. the inhabitants that had not fallen till that time thoſe *Rev.* 19. 11.

to

to the end, but the Jews Church and himſelf, so at the firſt reſurrection, when thoſe ſaid inhabitants of the earth, among the reſt of the dead that lived not, ſhould have no part in that firſt reſurrection, when unto himſelf and Gods people, both a temporal and ſpiritual reſurrection will be both of body and ſoul, and outward condition at that time; hence the *Iſraelites* and *Jews*, as two ſticks joyned into one, though like dead bones before ſcattered, yet then God ſhews they ſhould be raiſed with fleſh and skin; and be and ſtand up as a great army, *Ezek.* 37. [and hereunto may be referred the myſtical reſurrection of the two ſackcloth witneſſes as typical thereof.] And this the Apoſtle *Paul* ſeems to declare by the Allegory of the two Teſtaments, *Gal.* 4. 26. reſembled by *Hagar*, which was Mount *Sinai* in *Arabia*, that gendred to bondage; and *Sarah* the *Jeruſalem* that is above, that is the Mother of all the faithful; that Mother City prepared for them, *Heb.* 11. 16. that will then come down from God, being the City of the living God, *Heb.* 12. 22. with all her children, *The children of the reſurrection*, as our Saviour ſtiles the faithful, *Luk.* 20. 36. ſhall poſſeſs, unto which purpoſe he applyes Gods being the God of *Abraham*, *Iſaac*, and *Jacob*, in *verſ.* 37. next following; yea, moreover our Saviour deſcribs the faithful, *v.* 35. by being counted worthy to receive that world, and the reſurrection from the dead; obſerve the expreſſions; ſo the Apoſtle to the *Hebrews* ſpeaks of a world to come, *Heb.* 2. 5. which is applyed hither with *Pſal.* 8. as appears from the context. And *Act.* 2. 29, 30. the Apoſtle applies the promiſe to the Patriark *David*, *Pſal.* 130. 11, of his Seeds ſitting upon his throne to Chriſts reſurrection, who is the reſurrection, and life to all that are his, which then will be fulfilled; and 2 *Sam.* 7. 16. his ſeed is ſaid to be eſtabliſhed before him. And as for ſuch as were wonderfully raiſed from the dead in the Old and New Teſtament, being all raiſed by the power of Chriſt, and by the vertue of his reſurrection, in its time to be accompliſhed, were to ſtrengthen the faith of Gods people in all times, following that Chriſt in his due time which now is revealed, would raiſe up from the dead all his believing Saints and faithful ſervants. Yea, that eminent manifeſtation of Chriſts kingly glory, before his three diſciples at his transfiguration, having *Moſes* and *Elias* then ſo talking with him of his deceaſe, which he was ſhortly after to accompliſh at *Jeruſalem*, ſeems remarkably to ſet before us that we now ſpeak of, namely, that when he will appear in the world to be the great

King of his people on earth the ſaid thouſand years, that then ſuch as *Moſes* and *Elias* ſhall appear with him, and be greatly honoured by him, &c.

It is an obſervation of godly and learned men upon the promiſes made in the Epiſtles to the ſeven *Aſian* Churches, that ſome of them ſignifie the ſtate of the Church in the Primitive times, as it were adumbrated and reſembled in the two firſt Epiſtles; in the five laſt the times of Antichriſts date of 42. months; but all the promiſes in thoſe ſeven Epiſtles relate to the *New Jeruſalem*. As firſt, as our Saviour told his Diſciples that followed him, that in the regeneration, they ſhould ſit on Thrones, judging the 12. Tribes of *Iſrael*, anſwerable to that promiſe, *Rev.* 3. 21. where Chriſt ſaith, *He will grant to him that overcometh to ſit with him on his Throne, even as he alſo overcame and was ſet down with his father in his Throne*; and that will be fulfilled, *Rev.* 20. 4. And whereas it is ſaid, *Rev.* 1, 6. *Chriſt hath made them Kings and Prieſts unto God and his Father*, who is himſelf there ſtilled the Prince of the Kings of the Earth: So in Chriſts kingdom upon earth that will be fulfilled, *Rev.* 20. 6. where it is ſaid, *The Saints ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years*. So that promiſe *Chap.* 2. 7. where promiſe is made, *To him that overcometh to eat of the Tree of Life, in the midſt of the Paradiſe of God*, by alluſion to the tree in Paradiſe, whereby eternal life ſhould have been confirmed to *Adam*, if he had ſtood, that is applyed to ſuch as ſhall have their part in the *New Jeruſalem*, Chap. 22. 14. *who ſhall have right to the tree of life:* ſo *Chap.* 3. 4, 5. promiſe is made *to walk with Chriſt in white, and white raiment*. So ſuch as ſhall come into the *New Jeruſalem*, Rev. 7. 9, 13. and *Chap.* 19. 8. Chriſts armies that followed him, *were cloathed in fine linnen, white and clean*. So *Chap.* 3. 12. promiſe is made *to be a pillar in the houſe of God, and go no more out*, &c. *and to have the name of God written on them*, &c. Anſwerably again, *Chap.* 22. 3, 4. *His ſervants ſhall ſerve him, and they ſhall ſee his face, and his name ſhall be in their fore-heads*. Again, *Chap.* 2. 11. *They ſhall not be hurt of the ſecond death*. Anſwerable to that *Chap.* 20. 6. *On ſuch the ſecond death ſhall have no power*. So it is promiſed to ſuch, *Their name ſhall not be blotted out of the Book of Life, but be confeſſed before the Father, and before his Angels*, Rev. 3. 5. So *Chap.* 21. 27. *They enter the* New Jeruſalem *whoſe names are written in the Book of life*. All which, and divers other promiſes, the Saints, to whom all along from Saint *Johns* time, theſe promiſes

promiſes have been made, they cannot have fulfilled to them in the *New Jeruſalem* upon earth in Chriſt raign, if they be not raiſed then from the dead. And that promiſe *Of raiſing ſuch up at the laſt day*, Joh. 6. *To ſuch as his Father hath given him*, verſ. 39. *To ſuch as ſee the Son, and believe on him*, verſ. 40. *To ſuch as the Father draweth to come to him*, verſ. 44. *To ſuch as eat his fleſh, and drink his blood*, v. 54. four times repeated in that latter part of that *Chap.* is manifeſt to be underſtood of that firſt *matutina reſurrectio*, called the laſt day in reſpect of the world, at the συντελεια τῦ αἰῶνος, the finiſhing together of that age, while evil men are mixed with good, like tares in the field; when as our Saviour ſpeaks, *Rev.* 10. the world time ſhall be no more, when he will raiſe all his people that then ſleep in the grave, to raign on earth with him, till the great multitude of their fellow-members be come in.

This Doctrine many of the ancient Fathers acknowledged in the firſt Primative times, as *Juſtine Martyr* reckoned by Maſter *Mede* in his Dialogue with *Trypho* the *Jew*, *Irenæus* in his 5. Book and 5. laſt Chap. *Nepos* B. of *Egypt*, *Tertullian* in his 3. book againſt *Marcion*, *Lactanti.* in his 7. book of Inſtit. chap. 23. *&c.* even *Auguſtine* ſometime held it, though by the ſubtilty of Satan, forgeing lyes to aſperſe the Millenary opinion, and ſtirring men up to foyſt in offenſive errours in thoſe times, both Saint *Auguſtine* and others laid it down after him, *&c.* But Chriſt in theſe latter times hath again diſcovered it, after ſo many hundred years of its lying hid for the moſt part in the Church, to be a doctrine really to be imbraced by his faithful people, who ſhall have the good of it, and wherein he will appear wonderful, in and toward his Saints in the ſaid Kingdome.

Again, it is obſervable in *Heb.* 3, and 4. Chapters, after he had ſpoken of that reſt of the people of *Iſraels* entring into the Land of *Canaan*, and of Gods reſt from the work of Creation, and Chriſts reſting from the work of Redemption, he ſpeaks of an other reſt from *Davids* words; *To day, after ſo long a time, it is ſaid to day, if ye will hear his voice, harden not your hearts*, &c. and then concludes, there remains a reſt or Sabbatiſme for the people of God, which they ſhould have in this world, and that ſeems to be in the *New Jeruſalem*, both *Jews* and *Gentiles* then living, or raiſed from the dead, *&c.*

And for that Text, *Dan.* 12. 2. *Many that ſleep in the duſt of the earth ſhall awake*, here take notice, it is ſaid (many) not all ſhall awake, *ſome to everlaſting life*, *and ſome to ſhame*

and

and everlasting contempt; may be answered one of these three ways, either as an abridgement of both resurrections, the *matutina* and *vespertina*, as he sometimes speaks in breif of things far distant, as *Vers.* 4. and *Vers.* 7. one of the Primitive times, the other of the end of Antichrists time; or else of the resurrection after Christs reign on earth only, at the last judgment, which will then be general, both of quick and dead, good and bad. But thirdly I conceive, the best answer is according to the fittest analogie of the two Prophets *Ezekiels* and *Daniels* Prophesies, and reality of the matter of which they both speak, that it is to be understood of both the civil and spiritual resurrection of the twelve tribes, that in appearance had long lain like dead bones, Eze. 37. but according to both Prophesies, should then be as raised from the dead; of which at first there will be some of two sorts (as we formerly noted) some continuing to shine gloriously by their perseverance; others falling to shame and contempt, by their revoltings, about that time of the *matutina resurrectio*.

Now for improvement, only these two hints.

First, How should the consideration of this Doctrine comfort Christs faithful Saints and Servants against all worldly discouragements, which they may for his cause hereafter meet with in any kind? for even in respect of this recompence here set before them, which they shall enjoy in this world the said thousand years; all their sufferings will not be to be compared to that glory, which will then be revealed and enjoyed, over and above that which will after be added and perpetuated unto them to all eternity.

Secondly, How should it quicken and incite them diligently to endeavour to live to him here, with whom they have so abundant evidence, that they shall live and reign hereafter?

Yea, and not only to incite them to dye with him too, but likewise for him (if he require it) as is storied of Christians in the Primitive times, who from their strength of faith, as respecting this Doctrine, were desirous of Martyrdom; that as the Apostle *Paul* speaks, *Phil.* 2. 10. *they might obtain a better resurrection, even to have their part in this resurrection of the just*, whereby will be further most certainly secured to them, *That on them the second death shall have no power*, Rev. 20. 6. but being perfectly holy, they thenceforth perfectly happy will doubtless certainly know, that upon their rapture to meet Christ, they shall be perfected in glory for evermore in heaven.

The

THE
Penmans Humble Cordial, and thankful acknowledgement unto God the fountain of goodneſs.

MOſt holy and heavenly Father, moſt glorious and merciful Saviour, grace-working, and truth-teaching ſanctifier, three in perſons, one in eſſence; I bleſs and magnifie that great and glorious name, that thou haſt been graciouſly pleaſed, by any of thy wiſe and holy diſpenſations of providence, by any help of other means, ſo far by degrees to work any apprehenſions of theſe things, concerning the glorious Kingdom of my Saviour with his Saints to come on earth, as thou haſt been pleaſed through many ages of the world, to publiſh and record therein thy word by thy holy Prophets, faithful Servant and Apoſtles, and to affect the ſoul of thy poor ſervant therewith, who of himſelf (otherwiſe) was every way unfit and unable for ſuch a work, being abundantly ſenſible of his own manifold infirmities, both of body and mind, above many hundreds or thouſands of his brethren, in the office of the Miniſtery. But it is thy way whereby, as thou art wont by Babes and Sucklings, ſo by other weak inſtruments to ſet forth thy praiſe; The glory thereof belongs to thy Divine Majeſty (who haſt therein ſtrengthned me with ſtrength in my ſoul) unto whom I deſire ever to aſcribe it, for the many ſtrange workings and apprehenſions of theſe things, upon my ſpirit in the ſilence of the night, ſuitable to what thy word held out, and for ſtrengthening thy ſervant in the often recalling and intargeing in the day-times, the things impreſſed before upon his mind, with frequent burnings of his heare within him (as ſometime upon thy Diſciples of old) upon the diſcoverie of the evidence of theſe things, and of thy grace towards him therein, who may not conceal thy goodneſs, nor much leſs take the praiſe thereof unto himſelf, which is thy due; as thou haſt been graciouſly pleaſed to ſtrengthen and comfort his ſoul with this good Goſpel news, above what earthly proſperity could have have done; So bleſs thy own work by ſuch a weak and unworthy inſtrument, to thy own good

ends

ends in respect of all sorts of thy faithful people; That we may (together) learn, by faith (with faithful *Abraham*) aforehand to rejoyce in the goodness of thy chosen, and glory with thine inheritance, and by thy divine and gratious assistance, accordingly walk in new obedience, that so abundant entrance may be administred unto us, not onely into the *New Jerusalem*, in Christs Kingdom upon earth, but with him and all the members of his mystical body, together in its time, may sing our perpetual Halelujahs, with all the blessed and glorious Angels, to thee the most blessed and glorious Jehovah, to all eternity, *Amen.*

To' Glory's God, all Glory's due for aye,
To him alone this due let all his pay.

Τέλος. The End.

Ἀρχιτυπῷ μόνῳ, πάντοτε δόξα θεῷ.

THe Doctrine of the Kingdom and Reign of Christ under the seventh Trumpet, is in this tract by the Reverend Author, learnedly discussed, and the ὅτι of it clearly and convincingly proved, by demonstrative arguments from the holy Scriptures, both in the Old and New Testaments, especially of the Revelation of St. John, *into which mystical book, much light is given in this Treatise; and I judge it worthy of publique view.*

T. P.